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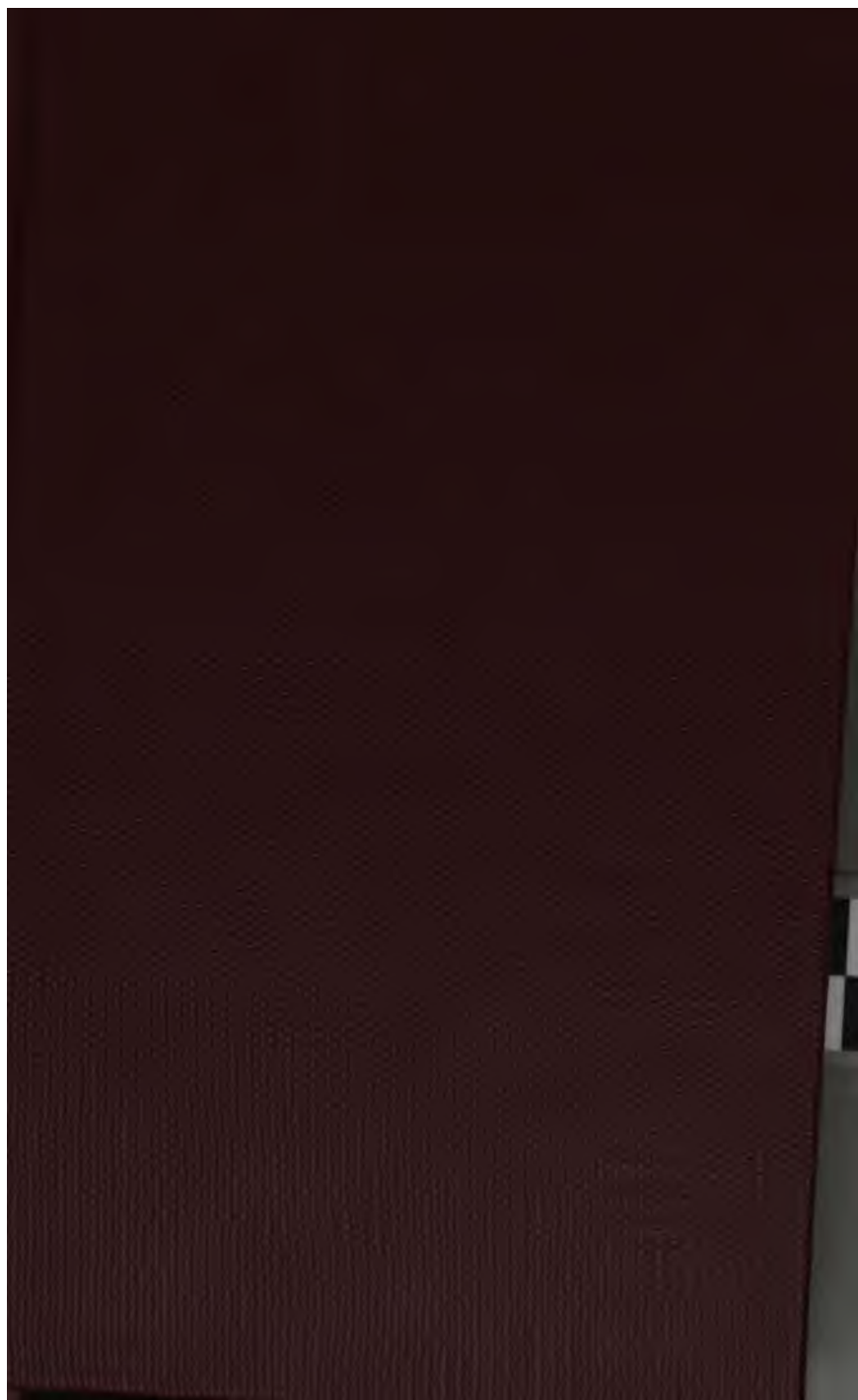
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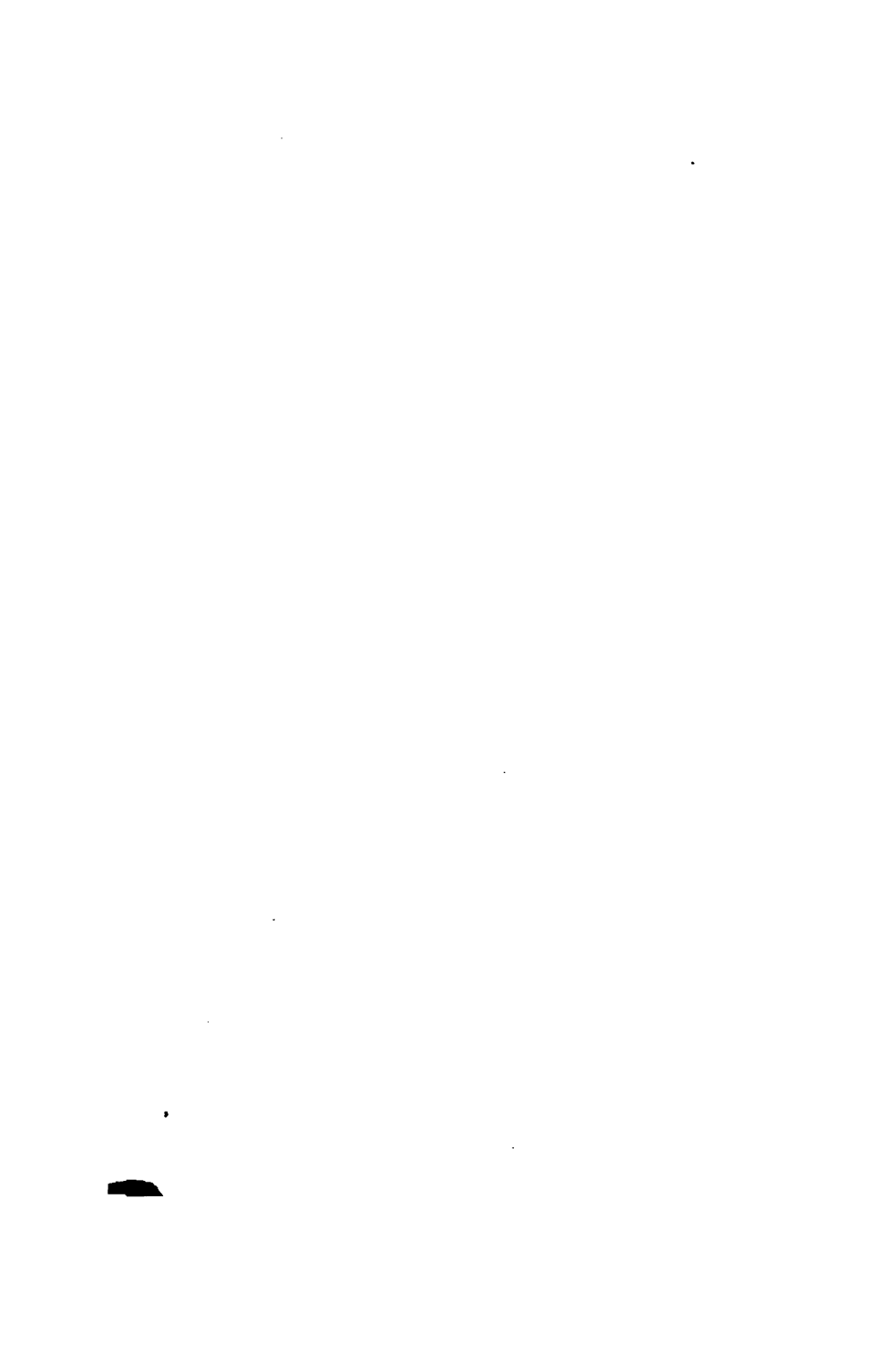


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LIFE
OF
CARDINAL CHEVERUS.

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ANNALE DE L'ÉGLISE DE BORDEAUX.

Archbishop of Bordeaux.

THE

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1839.



ARCHBISHOP OF BORDEAUX.

Archbishop of Bordeaux.

©

THE

LIFE OF

“CARDINAL CHEVERUS,”

ARCHBISHOP OF BORDEAUX,

AND FORMERLY

BISHOP OF BOSTON, IN MASSACHUSETTS.

BY

J. HUEN-DUBOURG,
the late Bishop of Bordeaux, France.
PRIEST, AND LATE PROFESSOR OF THEOLOGY.

TRANSLATED FROM THE FRENCH

BY E. STEWART.

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TRANSLATOR'S PREFACE.

IN the preparation of the present work, I have proceeded throughout on the principle, that the most scrupulous fidelity to the original is the first duty of a translator. Accordingly, it has been my endeavour, not only to preserve the general sense and spirit of each sentence, but, so far as the genius of languages so dissimilar would admit, to present in the English a translation in all respects literally conforming to the French. I should state, however, that, where quotations from our own writers are introduced, I have not deemed it my duty to retranslate the French, but, wherever the original English was accessible, I have preferred always to cite it directly.

I have found many things in the course of the work which I would gladly have modified, had I felt myself at liberty to do so ; and, perhaps, had I yielded to my inclination in this respect, I might have rendered the book more generally acceptable. I have contented myself, however, with correcting, in a note at the bottom of the page, any important error which

I have discovered, as to matters of fact ; leaving faults of style and sentiment to the candor and good sense of the reader. Statements which seemed to require confirmation or explanation, I have been at considerable pains to investigate, and have given the results in an Appendix. Whatever estimate be set upon the value of some of the authorities there cited, I am persuaded, that, upon inspection, every candid and intelligent mind will at once acquit the biographer of the charge of fabrication and wilful misstatement; a charge brought against him, in certain of the Boston journals, since the publication of the first two Books of this Translation. Knowing the high estimation for piety and integrity in which M. Dubourg was held, both in Bordeaux and in Paris, and having myself observed that he enjoyed the confidence and intimate friendship of Cardinal Cheverus, it was with concern, that I noticed, in the respectable journals alluded to, strictures so deeply affecting his honesty, and the truth and credibility of his narrative. That these strictures are in the main unfounded, I cannot entertain a doubt ; and, so far as they are directed against particular statements as to matters of fact, I think the evidence furnished in the Appendix abundantly proves them so. Errors there undoubtedly are ; and, looking to all the circumstances, it would be very strange if there were not.

The sources from which M. Dubourg derived much of his information, although he himself seems to have considered them sufficient, were obviously by no means

so full as could have been desired, or as would seem to have been absolutely indispensable to the completeness and entire accuracy of his work. The Cardinal's papers, indeed, the most important source of all, were in his possession; but the information to be derived from them could hardly have been otherwise than imperfect and fragmentary. The Cardinal himself, the only person, probably, capable of connecting the disjointed parts, interpreting with precision the hints contained in them, and supplying from recollection such portions as might be wanting, had died suddenly; and even had his modesty previously conceived, or the solicitude of friends suggested, the idea of collecting and arranging the materials for his biography, he was not a man to have concerned himself in an object of this sort, with the all-absorbing cares of a most laborious ministry upon him, duties in his view paramount to all others. Further, it was then more than ten years since he had left America, and forty since his first arrival here. The memorials of his labors in his New England diocese had many of them passed into oblivion; and of such as remained, so retiring and unobtrusive were his habits, the full knowledge was confined to very few. To present an accurate view of his ministry among us, it was necessary for his biographer to collect these memorials from a distance of three thousand miles. If, under such circumstances of difficulty, M. Dubourg succeeded in obtaining any materials whatever from this country, of course he could hardly be supposed capable of judging with

nice accuracy of their value ; if they were sent to him as authentic, he would feel himself justified in so regarding them, and in using them accordingly. A foreigner, moreover, and at best, probably, but very imperfectly acquainted with even the general condition of things among us, it is not at all surprising, that he has sometimes, in his views of particular classes in particular regions and towns, and of the state of opinion and feeling on particular subjects, fallen into mistakes. What wonder, for example, that, being informed of individual cases of Protestant ministers who denied the necessity of baptism, of the existence of a whole denomination among us who discard it entirely, and of another denomination, comprehending nearly half our churches, by whom the ordinance of infant baptism is set aside, he should infer the prevalence among our clergy of a disbelief in this sacrament altogether ? Again, having learned the all but absolute control possessed by Bishop Cheverus over the people of his charge, a control so complete as to be the subject of general admiration and encomium,—having an eye also, it may be, to the distinguished worth of the pastor himself, as being likely to give a tone to the character of his people,—nay, looking only to the simple fact of their being Catholics, itself sufficient, in the mind of a Catholic, as a ground of favorable comparison in respect to piety with those whom his church regards as heretics and apostates,—what wonder that the biographer has spoken of them in terms which to Protestant ears sound, to say the

least, invidious? Considering, also, the constant attendance of Protestants upon the Catholic preaching, the court paid by them to the Bishop personally, and the universal respect in which he was held by all classes, what wonder that the number and quality of the conversions effected by him should be imagined greater than they actually were? What wonder, too, let me here add, that the Catholic priest should represent the Catholic bishop as always triumphant in the vindication of his faith? Is it not perfectly natural? Is it natural, on the contrary, for men, holding to any form of faith whatsoever, to acknowledge the arguments on which that faith is rested, and which satisfy their own minds, to be successfully met and combated, however others may view the matter? A man may make an acknowledgment of this sort when he has concluded to renounce his religion, but never while he holds to it.

Is it charged against the biographer, generally, that he indulges in indiscriminate panegyric of his subject, in exaggeration and overstatement? I reply, it is the French style. A book written by a Frenchman, and for Frenchmen, will necessarily partake of the characteristics of the French; eulogium will often run into excess; strict, philosophical exactness will frequently be violated; incidents, in themselves trivial, will, here and there, be magnified into importance; and over the whole, an air, a coloring, will be thrown, not altogether consonant to the rules of a chastened taste. But, apart from general con-

siderations, — we have here a work, — the author a Catholic priest, — the subject, the life of a Catholic Cardinal, — a Cardinal of France, — Cardinal Cheverus ; — a title, in itself, of august import ; and, as borne by a subject of the realm, a proud theme ; but, associated with the man, appealing to every sentiment of deepest admiration and reverence, — a prelate of the like of whom the whole history of the church furnishes but few examples, in devotion to its interests, in virtue, in faith, piety, charity, humility, disinterested self-denial and self-sacrifice ; the pride of the priesthood, and revered alike by Catholics, heretics, and unbelievers ; caressed by royalty, and the devoted pastor of the poor. On such a theme, surely, if on any, enthusiasm may well be pardoned in a biographer, himself a Frenchman, a Catholic, a priest, writing for Frenchmen and Catholics. If, accordingly, he presents his illustrious subject, on all occasions, under all circumstances, as the object of a reverential, enthusiastic admiration, which can hardly pay him sufficient honor, — if, in a comparison with others, both he and all that appertain to him are presented at a decided advantage, — if, in writing his character, the pen runs constantly into a description of the purest, loftiest, loveliest excellence, and even his weaknesses are set forth in the light of virtues, — surely, there is much in the theme to justify it ; and men are not so dull, that they cannot make the needful allowance, and derive pleasure, and instruction, and a holy incitement, from

dwelling on the features (which cannot be disguised) of the good man who is here set before them. The portraiture may need to be viewed through a medium which shall soften the coloring somewhat ; but, I venture to assert, without fear of contradiction, there is not a line on all the face, which is not instantly reflected in every memory that retains the image of the living original.

In conclusion, — lest any should misapprehend the object of these remarks, — I would observe that I do not ask any peculiar indulgence for the present work. Considered in its proper aspect, as a French book, as the work of a Catholic, as composed under circumstances almost necessarily precluding entire accuracy as to certain incidental points, I can feel no hesitation in submitting it to the test of enlightened criticism. To judge of it without reference to these particulars would be clearly unworthy aught that can be called criticism ; condemnation under such a rule would reflect discredit only on the critic himself, as it would be tantamount to condemning the author on the ground that he is not a Protestant and an American.

Of the general fidelity and value of this work, I have already remarked that I can entertain no doubt. If any thing were previously wanting to a full conviction on this point, it has been abundantly supplied by the results of my investigation with regard to particular statements which have been questioned, and

which, as will appear in the Appendix, have been confirmed even in cases I had myself, in the first instance, deemed to be errors.

With these observations, I leave the book with an intelligent and candid public.

AUTHOR'S PREFACE.

To write the biography of men eminent for virtue, and exhibit to the world the excellent examples which they have left behind in their passage through it, I regard as one of the most important services that can be rendered to religion and to society. It is to do honor to the faith which has inspired their labors and formed their exalted characters, and to present to mankind the most powerful incentive to virtue, that of example.

I cannot, then, better employ the leisure which Providence has granted me in my retirement from my former labors, than by devoting it to writing the biography of a Prince of the church, who, throughout his life, was an affecting example of every virtue, an honor to religion, and the glory of the episcopal office.

Having myself been born and having resided in the neighbourhood of Mayenne, the birth-place of Cardinal Cheverus, I must not leave to the pen of a stranger the honorable task of commemorating the brightest ornament of my country ; especially as Providence has placed in my hands all the materials necessary to such a work.

From the lips of many individuals at Mayenne, I have learned all that relates to the childhood and youth of Monseigneur Cheverus, as well as the first-fruits of his ministry in that city, before the revolution of 1793. As regards the remainder of his life, I have been able to obtain accurate information :— 1st, from the very valuable and minute accounts received from Bordeaux ; 2ndly, from various letters and public prints from this city as well as from Montauban and Boston ; and 3dly, from the papers, left by His Eminence at his decease. Such are the authentic sources which have been at my command. If, in the course of the work, I have not referred to them severally, in regard to each individual fact, it has been to avoid increasing the size of the volume without any advantage to the reader ; and in some cases because it was impossible to do so ; as the articles in the American journals, probably to save postage, were generally sent to me detached from the papers which contained them, the titles of which were therefore unknown to me.

Notwithstanding all these aids, I perceive the defects and imperfections of my work. But, however imperfect it may be, I feel assured that it will be useful, and that one can hardly read the account of so many virtuous deeds without desiring to become better.

Some readers, perhaps, will find but little interest in certain religious details contained in the work. Or the style may seem to have borrowed too ecclesiasti-

cal a tone, very unlike that of their usual course of reading. But I beg them to consider that every subject demands a style peculiar to itself. The life of a warrior, of a magistrate, or of any man of the world, should be written in a very different manner from that of a bishop. The latter, particularly, calls for a serious, a religious style.

The historian should exhibit the prelate, whose life he writes, as the man of God and servant of religion ; preparing himself by piety and study for his exalted ministry, and, when he has entered upon it, doing all the good in his power, but guided always by the influence of faith, of charity, and of an enlightened zeal ; engaging with a holy ardor in works which in the eyes of the world may seem small, but which are great, noble, and divine in the eye of religion. Otherwise the historian would be unfaithful to his character, placing the glory of a bishop where it does not truly lie, and keeping his real excellence out of sight. Now, to accomplish this task, the details and language must be wholly of a clerical cast. Religion herself should guide the pen, and write the history of her favorite son.



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ERRATA.

Page 194, line 17, for their regularities, read the irregularities

" 220, " 18, " to a love, " by a love

L I F E
OF
CARDINAL CHEVERUS.

BOOK FIRST.

FROM THE BIRTH OF THE CARDINAL, IN 1768, TO HIS DEPART-
URE FROM FRANCE, IN 1792.

JEAN LOUIS ANNE MAGDELEINE LEFEBVRE DE CHEVERUS was born at Mayenne, the capital of the ancient province of the Lower Maine (in France), on the 28th of January, 1768; of a family, invested, for several generations, with the magistracy of the city, and honored with general esteem and confidence. At the period of his birth, the immediate family of the Cardinal consisted of three brothers, who held at once all the principal offices in the city of Mayenne. The eldest, Louis René de Cheverus, held the ecclesiastical power, as rector of the principal parish; the second, M. de Champorain, was invested with the civil power, as mayor; and the third, Jean Vincent Marie Lefebvre de Cheverus, the father of the Cardinal, possessed the judicial pow-

er, under the title of General Civil Judge and Lieutenant of Police of the city and duchy of Mayenne.

The mother of the Cardinal, Anne Lemarchand des Noyers, was one of those rare women who perfectly understand the discipline proper for childhood. While she deemed it unnecessary to follow any formal system, the best, in her judgment, was the most simple and Christian. Making it her care to inculcate upon her children, by example, even more than by precept, the fear of God, the habit of prayer, love of their neighbour, charity to the poor, compassion for the afflicted, and a love for whatever is good, honest, and virtuous, she succeeded in securing alike their obedience and affection. She never had recourse to those severe reprimands, which sour the disposition instead of improving it, and still less to corporal punishment, which may enforce an outward obedience, indeed, but produces no change in the heart. One method practised by her was well worthy of a Christian mother. She early taught her children to regard as the greatest of punishments an exclusion from family prayers; which, according to patriarchal custom, it was the practice to offer up every evening. If a child had committed a fault, it was sent away to pray by itself, as being unworthy to unite with the family; and the fear of this punishment kept them all in the path of duty. M. Cheverus, the father, united his endeavours to those of his excellent wife; and, like her, contributed

both by precept and example to the right education of his children.

The care thus bestowed was not lost. To say nothing of the great and eminent virtues which were its fruit,* the gratitude and affection of the children were a sweet recompense to the parents, even in this world. The recollection of so good a mother, especially, was cherished in the hearts of her worthy children, dear as that of virtue itself. Even to the latest period of his life, the Cardinal never spoke of her but with veneration and tenderness; and whenever, from the pulpit, he enlarged upon the duties of mothers towards their children, he always loved to cite the example and conduct of his own mother. On one occasion, when delivering a panegyric on the character of Saint Louis, after describing the very perfect education given to the sainted king by his mother, Queen Blanche, and quoting the truly Christian words which she often addressed to him, — “*My son, God is my witness how much I love you; yet I would rather see you dead than guilty of a single mortal sin,*” — he blessed Heaven for having given him a mother of like spirit. His filial heart still swelled with tenderness and gratitude;

* Two sisters of the Cardinal, Madame George and Madame Le Jarriel, who died before him, have left a memory which will long be held precious by mankind, and in the sight of God will stand forever honored by the eminent sanctity of their lives.

and people involuntarily exclaimed, "Happy mother, whose name is so beautifully hallowed by such a son!" But one might also well say, "Happy son, whose first steps in life were guided by such a mother!"

Receiving instruction with docility, young Cheverus exhibited, from earliest childhood, that gentleness of manner and amenity of disposition, which afterwards distinguished him. He already evinced that absence of all frivolity, that love of study, that devotion to duty, that sagacity, and those excellent qualities, which seemed to predict the elevation he was afterwards to attain in the church. His virtuous mother, — who was well aware that the innocence of childhood is like a tender flower, which, too soon transplanted to a foreign soil, fades and dies, — wished to keep him under her own eye during the period of his early studies; and it was therefore decided, that he should remain under the paternal roof, and go daily to the college in the city, to acquire the rudiments of science. The young student devoted himself assiduously to his tasks; and his application, united to the natural quickness of his understanding, secured to him, from the first, the most brilliant success. Superior to all his companions, he encountered but one rival, young Chapedelaine, who often disputed the first place with him, and was still oftener vanquished; not because he was inferior in natural talent, but from the want of application. This superiority did not make him proud; modest and unas-

suming, he was the friend of all, a pleasant companion, amusing himself indiscriminately with all, in the sports of their choice. To see him running and frolicking in play hours, he might have been taken for the merriest of them all; as, when engaged in study, he would have been selected as the most diligent. Because, in truth, he knew how to do all things well; to play heartily in the season of relaxation, and to study hard when it was requisite,

At the age of eleven years, he was thought suitably prepared to be admitted to his first communion. His pious parents had long been fitting him for this important occasion. They had taught him to look forward to it as the highest happiness, the end of all his efforts, the most powerful motive to do every thing well; and the pious young man entered with his whole soul into the views proposed to him. Thus the reception of the sacrament made the deepest impression upon his tender and susceptible heart. Touched with the love of his God, he renounced all worldly hopes, and desired only to lead a life of charity and prayer, his strongest inclination being to enter the ecclesiastical profession. He made known his wishes on this subject to his mother, from whom he concealed nothing. And this second Hannah, happy that she could consecrate to God another Samuel, made it her only care to cherish such holy aspirations.

The following year, he received the tonsure at

Mayenne, in the church of Calvary, from the hands of Monseigneur Herc , Bishop of Dol, at the same time with the friend of his childhood, and rival of his studies, young Chapedelaine, who bid fair to become, one day, the honor and pride of the priesthood ; but just as he had completed his ecclesiastical studies at the College of St. Sulpice, in Paris, the church was deprived of his services by death.

The young priest did honor to the robes with which he had just been invested. Those advanced in years still recollect his constant attendance, arrayed in his surplice, on the services of the church ; his devout demeanor, while thus engaged ; and the grace and exactness with which he performed all the ceremonies intrusted to his care. His piety, instead of interfering with his studies, crowned them with speedier success, by enkindling in his soul a more ardent love of duty, and rendering his mind more intent to understand and to learn. About this time, Monseigneur de Gonsans, Bishop of Mans, came to Mayenne ; and M. Cheverus, the father, introduced to him the young Abb , recently admitted to clerical orders. The Bishop examined him with attention and interest, and was so charmed with his piety, his amiable disposition, his ingenuousness, and love of science, that he offered his father a fellowship in the College of Louis-le-Grand, in Paris, of which the diocese of Mans possessed the sole disposal. M. Cheverus, wishing his son to engage

in a higher course of study than was pursued in the College of Mayenne, and better suited to his distinguished talents, accepted this offer, with gratitude, and promised to send him to Paris at the commencement of the approaching term.

Soon after this, the celebrated advocate Gerbier, a member of the council of *Monsieur*, afterwards Louis the Eighteenth, visited Mayenne. He became extremely interested in the young Abbé Cheverus ; and, anxious to perform some act of kindness to a family so honorable, and so worthy of the favor of their princes, he promised M. Cheverus to solicit for his son one of the benefices which were in the gift of *Monsieur*. He fulfilled his promise ; and the young Abbé Cheverus was appointed by *Monsieur*, prior of Torbechet, with the title of his Chaplain Extraordinary. This priory, situated some leagues from Mayenne, yielded but a trifling emolument, affording, at most, an income of eight hundred livres. It became, however, the subject of a lawsuit, which was contested for many years. The Abbé Cheverus, then, as ever, the friend of peace, and entirely opposed to the spirit of strife, suffered long from this dispute, and was desirous of terminating it amicably ; but his lawyer, fully confident of success, warmly opposed any compromise, and enjoyed in anticipation the honor of victory. The young Prior, weary of delay, deprived him of this pleasure, and terminated the controversy at once, by voluntarily surrendering

his rights, at the very moment when the affair seemed about to be brought to a close. Being asked afterwards, why he had not suffered the suit to go on, since he was sure of gaining his cause, he made this noble reply, in accordance with the goodness of his heart ; "Because, in gaining the cause, I should have ruined my adversary." This answer was far from satisfying his lawyer, who was very angry when he heard how the affair was settled, and took such offence, that, after the lapse of forty years, he could hardly overlook it. The Cardinal amused himself with repeating the renewed reproaches he received from his old advocate, on his return to France.

The emoluments of the Priory of Torbechet, although small, were sufficient for the moderate desires of the Abbé Cheverus, and supported him during the whole time he was pursuing his studies. He performed no less faithfully, on this account, the duties of his office, which consisted in repeating daily the prayers to the Holy Virgin. This exercise, in fact, refreshed his piety, and he regarded it as a preparation for officiating at public prayers, a ministration to which he would at a future period be called.

In August, 1781, he finished his studies at the College of Mayenne, and gained, as usual, several prizes. After some weeks of repose and relaxation, M. Cheverus concluded to take him to Paris, that he might pursue his studies at the College of Louis-le-Grand, which presented a wider field for

the exercise of his talents. On his way he visited Mans, where he presented him again to the Bishop, who received him with renewed satisfaction, and, on becoming better acquainted with him, felt a more lively interest in him, and entertained more exalted hopes for the church. He confirmed the promise of a fellowship, which he had given him some time before, and condescended to say that he would visit him at the college, whenever business should call him to Paris. M. Cheverus took leave, much pleased with the flattering and gracious reception his son had met with, and set out for Paris. The first thing he did, after his arrival in that city, was to go and offer his thanks to the advocate Gerbier, who had obtained for the Abbé Cheverus the Priory of Torbechet. Gerbier wished to present the Abbé to *Monsieur*, as his Chaplain Extraordinary, a title appended to the Priory. The Prince was very much diverted at the idea of the office of chaplain being held by a child of thirteen, who was so small that he did not look more than ten ; but the animated and intelligent countenance of this child, his candor, and amiable manners, charmed him ; and he dismissed him with manifestations of the most tender interest.

From his first entrance into the College of Louis-le-Grand, the Abbé Cheverus was put to the most severe test to which a young man can be subjected, on leaving for the first time the paternal roof. This

college, once the school of so many virtues, as well as the theatre of so much talent, was no longer what it had been. The directors of the establishment, imbued with all those new notions which were in a few years to bring upon France such an accumulation of crime, misfortune, and ruin, wished that the young should participate in that unrestrained liberty of thought, speech, and action, which was everywhere cried up. Consequently, the injunctions to silence were removed, and numerous religious exercises were dispensed with, as useless in educating men of the world ; serviceable, at best, only for training up monks. These innovations soon brought forth their natural fruits, and the reformers had an opportunity to witness the results of their labors. Having full liberty of talking, the students soon became unsteady and idle. From idleness, they proceeded to offences of a graver character ; and, religious exercises no longer recurring at stated intervals through the day, to recall the erring heart to duty, the college ceased to be that well-ordered institution, which had given so many good citizens to the state, and so many good Christians to the church.

In a position so critical, the young Abbé Cheverus was enabled to withstand the temptation of evil example, and to show himself, what he always had been, and what he always continued to be, pious, modest, correct, diligent in his studies, and attentive to all his duties. He received the sacrament every

eight days, performed his devotions reverently, and attended to his religious exercises with a constancy, modest yet fearless, self-possessed and unaffected, which strikingly contrasted with the frivolity and inattention of the others. Yet this conduct was accompanied with so much kindness and amenity towards his fellows, with so much talent and success, that all were constrained to esteem, to love, and to venerate him. Amiable and indulgent towards others, as he was severe towards himself, he captivated all hearts, and all were anxious to be numbered among his friends. His innocent simplicity and candor were peculiarly striking; and such was the purity of his morals, that he had no suspicion of evil; nor could he conceive the cause of that strict vigilance, which was exercised in the dormitories during the night.

This excellent young man was sensible, however, that, in the novel situation in which he was placed, he stood in need of a trusty and an enlightened guide; one in whom he could repose confidence, to whom he could open freely his whole heart, and from whom he might receive instructions that would make up for his want of experience, advice to sustain his weakness, and who would supply incentives to renewed zeal. With this view, he selected the Abbé Augé, now Principal of the College of Stanislas, in Paris. In the instructions and example, in the tender and affectionate piety of this new Ananias, he found all that he could desire; kindness to which

he was ever welcome, wise counsels, and the nicest judgment in directing and forming the character of youth. Besides the aid to be derived from a judicious adviser, he wanted the assistance of a virtuous friend, to uphold him by advice and example, in the slippery path he was called to tread. His choice fell upon a young student, already admired and loved by every one, the Abbé Legris-Duval, whose name recalls all that is amiable and pious; and who, afterwards, for many years, in the heart of the capital, was the soul of every good work. The Abbé Cheverus, therefore, sought him out; and, from their first interview, these two souls understood, esteemed, and loved each other. Hearts so similar became united to each other in the tenderest friendship.* But it was a friendship in which there was nothing exclusive, because it was founded upon virtue, or rather, was the growth of virtue itself.

In their mutual friendship for mutual improvement, they were careful to make themselves agreeable to all their fellow students; and, as if they had under-

* In 1824, Monseigneur Cheverus, preaching in Paris, on the subject of French Missions, which the Abbé Legris-Duval had aided in establishing, still delighted to recall his former intimacy with so excellent a friend. "He honored me," he says in his discourse, "with his friendship; and, in his youth, condescended to make me the companion of his pious and zealous labors. Blessed friend! may I be your echo, at this time, and all hearts shall be touched, and your work perpetuated!"

taken to prove to them how amiable true virtue is, and how studious to promote the happiness of every one within its influence, they joined in all their sports, in their various modes of recreation, of which they often constituted the life and charm.* Thus there was not an individual in college, but made warm professions of friendship; a friendship so cordial and true, that every opportunity was eagerly seized upon to prove to them its sincerity, even after the lapse of many years. When, in 1793, at the height of the revolutionary tempest, the Abbé Legris-Duval presented himself before the sanguinary judges of every thing good and virtuous, to ask permission to offer his ministrations and pious consolation to Louis the Sixteenth, then condemned to death, he was permitted to withdraw free and unmolested, under circumstances which would have cost any other person his life; because these judges, formerly students of Louis-le-Grand, could not banish from their breasts the

* Cardinal Cheverus delighted to relate, even in the last years of his life, how he, with his excellent friend, had contributed to the college amusements. He said, among other things, that, one year, on Ash-Wednesday, the Abbé Legris pronounced a funeral oration on the departed Carnival, and took for his text this passage from the Odes of Horace: "*Multis ille bonis flebilis occidit*," (l. 25.); "He is dead, lamented by many good men." Whereupon a wag, turning to one of his comrades, remarkable for his enormous appetite, repeated the next verse, "*Nulli flebilior quàm tibi*;" "By none more than thee."

veneration and affection which the virtues of the Abbé had inspired. And when, in 1823, Monseigneur Cheverus returned to France, he was welcomed with rapture by all his old college companions, who lavished upon him every attention, so delightful was the impression he had left on their minds.

But if the amiable character of the Abbé Cheverus made Virtue lovely, she derived honor also from his talents, of which every recitation, so to speak, gave new proofs. Possessed of an astonishing memory, he always made himself perfectly acquainted with the lessons assigned him, remembered the explanations and instructions of his teachers, and never forgot what he had once learned. Gifted with equal quickness of intellect, he could master the difficulties of a subject, detect the true sense of an obscure passage, present the equivalent thought, and find the most suitable word to express it. With an elegant and refined taste, he could appreciate the beauties of literature, introduce them appropriately into his own compositions, and store them up in his mind, less by an effort of memory than by a ready intelligence, which, receiving vivid impressions, retained them permanently. Such were the qualities which, seconded by constant application, secured to him the highest rank in every class, and gained him, at the end of each year, the most honorable prizes. The Principal of the College esteemed himself happy in possessing such a pupil, said openly, that he was the best member of the institution, and compared him only

with the Abbé Legris-Duval, who was, perhaps, his equal in talent, as well as in virtue. Such was the character he delighted to give of him to all who spoke to him of the Abbé Cheverus ; and especially to Monseigneur de Gonsans, Bishop of Mans, when, true to his word, he came to visit him at the college. The Bishop, charmed with this account, reported it at Mans, and communicated to all about him, many of whom are still living, his delight and his hopes. "My little Abbé Cheverus," said he, "will one day be the first subject of my diocese."

In this manner the Abbé Cheverus passed through his course of study at the College of Louis-le-Grand, with the same piety and literary success, except, that, every year, his instructors were more and more pleased with him. When he entered on the study of philosophy, he was as much distinguished as he had been in belles-lettres ; and the soundness of his judgment seemed to equal the elegance of his fancy. When the professor was ill, or prevented by other occupations from giving lessons, the Abbé Cheverus supplied his place, and always acquitted himself honorably of this duty. The scholar was but little inferior to the master.

At that time there existed a custom, according to which every licentiate in theology, who wished to obtain the rank of Doctor, was obliged to present a young man, whom he was reputed to have educated, to hold a public disputation on a given subject ; in

order to prove, by the answers of the pupil, the learning and merits of his teacher. Although this custom, which certainly had a useful purpose in former times, rested then on a mere fiction, since it was notorious that no doctor had educated the pupil whom he presented ; the university, nevertheless, adhered to the practice, and compelled all aspirants to a doctorate to conform to it. M. Augé, who had completed his course of studies as licentiate, and who had only the degree of Doctor to take, proposed to the Abbé Cheverus to maintain the customary thesis. The obligations he felt himself under to M. Augé did not permit him to hesitate for a moment. He prepared himself, and, on the 21st of July, 1786, appeared in public, maintained his thesis, alleged his proofs, and replied to the objections raised, with astonishing facility of elocution, and a correctness of reasoning that equalled the elegance of his language ; so that this service, which was agreeable to his feelings, was still more honorable to his talents.

But worldly glory did not satisfy him ; his thoughts soared higher. Wholly occupied with the profession he had chosen, and with the means of preparing himself for it, he judged it better for him to enter a seminary than to remain at college ; as the more strict discipline, the more frequent and appropriate devotional exercises, and the more serious and diligent mode of life pursued at the seminary, would better prepare him for the holy office to which he aspired. While

intent on these thoughts, he learned that an examination of candidates for vacant places at the Seminary of Saint Magloire, in Paris, was about to take place. He presented himself, and, without any opposition, obtained the first place. His entrance into this establishment was a glorious event for him. It was like entering a new "upper-room," where he was to prepare himself for the reception of the spirit of the priesthood ; and he consequently carried there a stronger love of duty, and more ardent desires after perfection. He was already well known, and his reputation was established in this seminary, before he came there ; but, on a nearer view of such excellence and simplicity united to so great merit, both masters and scholars were agreeably surprised ; and were inspired with an esteem, an affection, and, we may even say, a tenderness for him, the true cause of which he alone never suspected. As his modesty blinded him to his own merits, he attributed all these affectionate attentions to the goodness of the Fathers of the Oratory, who had the direction of the establishment, and to the benevolence of the candidates living there. During the whole course of his life, he never spoke of the inmates of Saint Magloire, but with tenderness and gratitude. He spoke of them in the highest terms of praise, on every occasion ; and took great pleasure in relating their kind acts towards himself, and in dwelling on the happiness he had enjoyed among them. " Blessed years, passed at the Semi-

nary," said he, "the fairest of my life! Happy days, when my duties were so easy, my life so serene, my soul so tranquil, and everybody so kind and so indulgent to me!" In this agreeable retreat he devoted himself wholly to ecclesiastical studies, to the exclusion of all others.

There was, at this time, in the Seminary of Saint Magloire, one of the sons of the distinguished Lord Maccarthy, who, persecuted for his religion in Ireland, had fled to France, and there collected, at a great expense, one of the most curious libraries in the world, the celebrated Abbé Maccarthy, who afterwards became the first preacher of the age, and died, some years since, a Jesuit. He admired the excellent qualities of the Abbé Cheverus, to whom he was united by the closest ties of intimacy. He often urged the proposal to teach him the English language, the beauty and value of which he highly extolled. But the scrupulous student always refused; alleging, that usefulness to the church, and not the gratification of a vain curiosity, ought to be the only end of his labors; that this language would be of no service to him in the clerical profession, and that his time would be better employed in the study of the sciences, which had a direct and immediate reference to his vocation.

He now devoted himself exclusively to ecclesiastical studies. He began, at this time, to feast his soul with the study of the Sacred Scriptures; these were

his delight, his most pleasant recreation. He often bedewed with his tears the sacred pages, and was never weary of admiring their sublime and touching beauties. From the Bible, he passed to ecclesiastical history, and delighted to trace in the simple and noble pages of Fleury, the progress of religion, the errors of heresy, the virtues of the saints, and the development of discipline. He kept up the knowledge he possessed of the Greek, by reading daily the Fathers of the Church, who have written in that language; and he soon added to this a knowledge of the Hebrew, that he might be able to study the Bible at the pure fountain-head of the original language. But his principal occupation, that which engrossed him more than all the pursuits which have been mentioned, was the study of theology; because he understood its supreme importance, whether as furnishing a key to all other ecclesiastical sciences, or as an aid in preaching religion, in proving and defending it, or in guiding the faithful, and resolving their doubts.

At that time, all the seminaries of Paris were obliged to send their pupils to the Sorbonne, that they might be present at the lectures there given; but it was well understood, that this was not the place to learn theology, and that the private conferences, which took place in each seminary, were amply sufficient for those who wished to study it; so that even the best pupils did not hesitate to talk and make a noise during the performance, regarding the exercise as a mere

matter of form, or rather as an opportunity for amusement. The professor spoke, but no one listened ; he read his lecture, but, amid the noise and confusion of the crowd of students, assembled from so many different institutions, it was impossible to understand what he said. The Abbé Cheverus did not imitate the multitude ; he endeavoured to learn all he could in this tumultuous school, and to give some satisfaction to the professors, who found so little in others. He placed himself near the speakers, that he might hear better, complied with all their wishes, and composed, on the various subjects assigned him, interesting dissertations, remarkable alike for powerful thought and elegant language.

When he was invited to discourse, either at the Sorbonne, or in the different seminaries of the capital, he always acquitted himself with a facility and grace of elocution, that was universally admired, and which is even now fresh in the recollection of his old fellow students. In order to attain greater purity and elegance of language, he made himself perfectly familiar with the treatise *De Locis Theologicis*, of Melchior Canus, who, of all the theologians, wrote the Latin language most perfectly ; adopted his style and manner, or rather, may be said to have improved upon it. For, moreover, such was his familiarity with all the philosophical works of Cicero, that he interwove in his discourses all the graces of the Roman orator ; and, as occasion required, could borrow, now the most

felicitous allusions, and now the turns of expression most analogous to the genius of the Latin language. He carried this branch of study to such an extent, that he has often been heard, in after-life, to reproach himself for having devoted to these niceties of language so much time, which, he said, might have been more usefully employed in the acquisition of other kinds of knowledge.

In this manner M. Cheverus completed his course of theological studies, giving pleasure and satisfaction to his instructors. M. Emery, the Superior General of Saint Sulpice, happening, about this time, to make his acquaintance, quickly discerned and justly appreciated his rare merit, and made him the offer of a place in his seminary, free of expense; but his gratitude to the Directors of Saint Magloire would not allow him to take advantage of an offer so honorable to him; he was too much attached to his old instructors to leave them.

He had commenced the second year of his licentiate, and was ordained Deacon, in the month of October, 1790, when Monseigneur de Gonsans, Bishop of Mans, seeing the gathering storm, which was about to burst upon the church, perhaps to disperse the bishops, and render ordination impossible or at least very difficult, and sensible besides how useful a priest of M. Cheverus's merits would be, in such critical times, procured from Rome, without his knowledge, a dispensation as to age, and sent it to him,

with his earnest request, that he would receive priest's orders at the next ordination. It required some courage to accept this proposal, at so dangerous and threatening a period. The property of the clergy had been seized, the Civil Constitution decreed, and an oath required of all priests in office, under penalty of ejection. Nothing was to be expected, then, from taking priest's orders, but poverty, persecution, and death. M. Cheverus did not hesitate; and, although he was not yet twenty-three years of age, he was ordained priest, on the 18th of December, 1790, at the last public ordination that took place in Paris before the Revolution. He immediately set off for Mayenne, where he first celebrated mass on Christmas eve, and also assisted at high mass the next day.

M. Lefebvre Cheverus, his venerable uncle, curate of Mayenne, then infirm and paralytic, wrote immediately to the Bishop of Mans a letter, in which he earnestly requested him to allow his nephew, under the title of curate, to become his colleague, and, as it were, his right hand, in the administration of the affairs of his parish. The Bishop was unwilling to refuse the request of this venerable old man, who, besides, by reason of his age and infirmities, was really in need of so efficient an assistant. But, at the same time, desirous of showing that he considered the Abbé Cheverus, at the commencement of his professional career, worthy of a more elevated station, he

appointed him canon of his own cathedral, an office which would not prevent him from rendering his uncle those services which the good rector expected of him ; since, the chapter having been dissolved by a decree of the National Assembly, there were no longer any duties to perform, nor was residence necessary.

The Abbé Cheverus, at once canon and vicar, immediately entered on the duties of his ministry, at Mayenne ; and, although so young, he displayed all the zeal, prudence, and firmness of a veteran at the altar. The rectitude of his mind made up for his want of experience. He was always at his post, and punctual in the performance of all his duties. He catechized young children in so interesting a manner, that he drew crowds of older people to hear ; he instructed those of riper years with a clearness, a force, and an unction, which carried conviction to every mind, and persuasion to every heart ; and the aged still remember with what zeal he confessed his numerous penitents, visited the sick, relieved the poor, and consoled the afflicted.

In the mean time, the political horizon became daily more cloudy, and the tempest more threatening. He was called upon to take the oath to the Constitution, and refused to do so, with a noble firmness ; as did, also, his aged uncle and his clerical brethren. Then came an order to leave the parsonage, and give place to an illegally appointed curate, who had taken the oath, and who was coming to take pos-

session of it. He obeyed in silence, and continued to exercise his ministry ; never, for a moment, suffering himself to be perplexed or disconcerted, nor his zeal to relax under such discouraging circumstances. He catechized, preached, and confessed, as usual. He even consecrated altar stones, that he might, in case of necessity, celebrate mass in private houses ; in virtue of a special power, delegated to him by the Bishop of Mans, who had been authorized to do so by the Holy See. On the 15th of August, 1791, the municipal authority again demanded that he should take the oath ; and, upon his again refusing, he, as well as his brethren, were prohibited, thenceforth, from any ministrations in the church, except the celebration of the mass. The Abbé Cheverus was still obedient, and continued, amidst so many storms, obstacles, and alarms, to exercise his ministerial functions in secret. A room in his father's house was converted into a chapel ; and there he celebrated the holy mysteries, and administered the sacrament.

Things went on in this manner, till the beginning of January, 1792, when his respected uncle, whom he venerated as a father, died. Monseigneur de Gonsans, who was then a member of the States General, no sooner heard of his death than he wrote, without any hesitation, to M. the Abbé Décolle, his secretary, and directed him, without delay, to send to M. Cheverus the title-deed of his nomination to the curacy of Mayenne ; and, at the same time,

he conferred on him the powers of Vicar-General. M. Cheverus already possessed the influence of this office, in consideration of his merits alone. Several priests had consulted him in respect to the oath, regarding him already as an oracle, notwithstanding his youth; and he made use of the confidence reposed in him, to confirm some, to encourage others, and to enlighten and direct all. Thus the news of his promotion alarmed the revolutionists. They thought, that, if M. Cheverus, by the ascendancy of his worth alone, exercised over his brethren and parishioners an influence as powerful as it was fatal to their views, he would, when once invested with the title of curate, impede much more the revolutionary cause, and the success of the constitutional church. They therefore resolved to get rid of him; and, as they could neither employ open violence against him, without arousing the indignation of the whole population, who entertained for him the most respectful attachment, nor hope to cause his departure by importunity or annoyances, before which his zeal would never give way, they resolved to try the effect of threats and secret persecution. Three days after he received his credentials, one of their body came to inform him, in a manner in itself apparently as respectful and friendly as possible, that, in consequence of a resolution of the Revolutionary Club, his father's house would be burnt, the following night, unless he

departed that very day, and that this would only be the prelude to still greater misfortunes.

M. Cheverus then concluded, that neither prudence nor filial piety would permit him to remain any longer ; and he left Mayenne the same evening, in company with his friend, the Abbé Sougé, who afterwards died curate of that city. Both slept at a country-house, at the distance of three quarters of a league ; and, the next day, proceeded to Laval, whither all the priests of the department, who had not taken the oath, were ordered to repair, that they might be under the surveillance of the police. M. Cheverus was allowed to live at the house of some relations he had in that city, and was only required to appear every day before the authorities, who, by strictly calling the roll, assured themselves that no priest had fled. He lived thus two months and a half, groaning under the afflictions of the church, and occasionally seeing Monseigneur de Hercé, bishop of Dol, who, forced to fly from his own diocese, had retired to Mayenne, his native place, and been obliged, like all the rest, to come and reside in the chief town of the department.

But, in the month of June of the same year, having been shut up in the old convent of the Cordeliers with Monseigneur the Bishop of Dol and all the priests who were at Laval ; and thinking, that, in this confinement, his life was in continual danger ; that the frantic rabble might, at any moment, pounce upon their victims, and assassinate them all, his only thought

was, to secure the means of escape, and to quit a land, which was destroying its own inhabitants. A slight indisposition served him as a pretext for obtaining permission to pass some days with his relatives; and, as soon as he found himself among them, he made known his design of going, as soon as possible, to England, there to remain, till the storm should pass over, and happier days should come. The affliction of his family, obliged to part with him who was their pride and delight, can easily be imagined; uncertain what would befall him in a foreign country, or even whether they should ever be permitted to see him again. In this season of profound sorrow, M. Cheverus was himself the comforter of all, and endeavoured, in every way, to calm their anxiety, and assuage their grief. "If I can once reach a foreign country," said he to them, "have no fears for me; when one is young and strong, as I am, he can live anywhere, because he can everywhere gain a subsistence by labor. I am not differently constituted from so many other men, who have no means of support but the labor of their hands."

After doing all he could to console his relations, he tore himself from their embraces, and, disguised as a layman, and furnished with a merchant's passport, which had been obtained for him, he set off for Paris, where he arrived on the 25th of June. He was soon recognised, denounced to the Committee of Vigilance, obliged to change his place of asylum, and, at length,

succeeded in concealing himself, in a small, obscure, and very retired hotel, in the neighbourhood of the Church of Saint Eustache. Here he lived two months, scarcely ever venturing out, feeling himself suspended, as it were, between life and death, and waiting for a favorable opportunity to execute his project of going to England. In the mean time, the resolution of the 26th of August was passed, which condemned to banishment those priests who had not taken the constitutional oath. This was precisely what M. Cheverus desired in his present state of mind, and he determined to take advantage of this law. He had hitherto escaped, as it were by miracle, the search made for his person ; already, by the manner in which he prayed in his chamber, and said his breviary, he had been recognised as a priest, by the master of the hotel where he lodged. The massacres of the 2d and 3d of September had taken place. He happened to be passing near the Convent of the Carmelites, when so many victims were cruelly butchered there ; and his younger brother, then a law-student in the College of Louis-le-Grand, was able to save him, only by concealing him several days in his own chamber. He was worn out by this cruel mode of life, and wished to escape from it at all hazards. This he would fain have accomplished through the gate of martyrdom ; and he envied the lot of his happy brethren, who had sealed their attachment to the faith with their blood. "How ardently I wished,"

did he often afterwards say, in speaking of these trying times, "how ardently I wished, that a musket-ball would strike me dead along with so many martyrs!"

But since this happiness was not granted him, and duty forbade him to court it, he commissioned his brother to take all necessary measures for his approaching departure. His brother first had the merchant's passport, given him at Laval, made out for Calais; and then, thinking that a passport of transportation might be useful to the Abbé Cheverus in sailing for England, he presented himself, under the title of curate of Mayenne, and, in virtue of the decree of the 26th of August, obtained the new passport he desired. M. Cheverus, furnished with these two passports, immediately left Paris, disguised as a layman, and reached Calais, without interruption, the 11th of September, 1792. There he first resumed the character of a priest, presented his passport of transportation, and embarked, as soon as possible, for England, where he arrived in safety, happy to unite in that noble act of devotion of all the French clergy, who bore with them in their exile the lofty profession of their faith, and hatred of schism and heresy.

BOOK SECOND.

LIFE OF CARDINAL CHEVERUS DURING HIS ABSENCE FROM
FRANCE.

It was a painful situation, and one calculated to depress a spirit less noble, or less sustained by faith and a sense of duty, for a young man to be placed in a foreign country, without any acquaintance there, ignorant of its language, and with no pecuniary resources, except a small sum he had brought with him, and which must soon be entirely exhausted.

But, firm in his reliance on God, M. Cheverus never felt a moment's anxiety, nor, for a single day, lost his serenity and peace of mind. The English government, with a generosity which will for ever redound to its honor, proposed that he should participate in the assistance afforded to all the French who were unjustly persecuted and banished. M. Cheverus, with still greater generosity, thanked the government for its liberal and obliging offer, and begged that this relief might be appropriated to others, who needed it more than he. "The little I have," said he, (he possessed only three hundred francs, less than sixty dollars,) "will suffice for my wants, until I learn something of the language ; and, when once I am acquainted

with it, I can earn my living, if in no other way, by the labor of my hands."

M. Cheverus applied himself to the study of the English language with great assiduity ; and, aided by the natural quickness of his mind, made such progress in it, that, at the end of three months, he was able to give lessons in French and mathematics at a boarding-school for young people, where he became a teacher, in January, 1793. The principal of this school was a Protestant clergyman ; imbued with all the prejudices of his sect against Catholic priests, he kept a strict watch, both day and night, over the new professor ; observed all his motions, and scrutinized his conduct, in order to satisfy himself how far his morals were pure, and his deportment correct. The result of this strict scrutiny was highly honorable to the Catholic religion. He could never detect M. Cheverus in the least fault whatever ; and, filled with admiration for a virtue always true to itself, as undeviating in private as in public, he gave him his entire confidence, after having frankly owned to him the extreme distrust with which he had at first regarded him, and which the regularity of his conduct had at length dispelled.

In this institution, M. Cheverus was boarded, and supplied with all the necessities of life ; which was all he desired. He received, besides, some compensation ; and his generous heart then tasted the sweetest of pleasures, that of aiding his countrymen in their

misfortunes. Deeply penetrated, from that time, with the evangelical precept, "*It is better to give than to receive,*" he devoted to them all that he earned; and expended as little as possible on himself, in order that he might be lavish, had that been in his power, towards others.

Happy in this privilege which his situation afforded him, he derived from it another important advantage, for he possessed in his own pupils the best teacher of the English language. Hearing nothing but English spoken, he necessarily learned from them the meaning of those words of which he was still ignorant, the idiom of the language, and a correct pronunciation. Obligated to express himself always in English, he improved daily in his use of the language, in consequence of his intercourse with these young persons, who, like most other pupils, did not overlook a single error, either in grammar or pronunciation; but, by a roguish smile, and sometimes, even, by good-natured raillery, made him aware of his mistake. He joined in their laugh with a good grace, thanked his scholars for correcting him, noted with care, or asked them to point out, the incorrect expression or accent, and remembered it all the better, as one is least likely to forget things which have made him ridiculous.

Thanks to these constant and vigilant monitors, M. Cheverus found himself able, at the end of a year, to speak English very intelligibly and correctly. But so noble a mind aimed at something higher than the

acquisition of a language. He had devoted himself with so much ardor to the study of English, because he regarded a knowledge of it as auxiliary to his zeal, and as a means of rendering himself useful to religion and the church. He sought an interview with Monseigneur Douglas, the Catholic Bishop of London ; and, after having proved to him, by some pieces of composition, which he submitted to his inspection, as well as by his conversation, that he possessed a sufficient knowledge of the English language to perform the duties of a minister acceptably, he asked, and obtained, his permission to exercise all the clerical functions in his district. Thus empowered, he visited several Catholic families in the vicinity, who had neither churches nor priests, proposed to them to assemble every Sunday and holyday, and offered them his services as chaplain. They accepted this proposal with joy, and, the following Sunday, he preached his first sermon in English. Being in some doubt whether he had been understood, and wishing to ascertain the fact, he asked a man of the lower class, what he thought of the sermon. The honest man replied, with simplicity, "Your sermon was not like most others ; there was not a single dictionary-word in it ; all the words were easy to understand." M. Cheverus was satisfied with this reply, which gave him more pleasure than the highest praise of a learned man could have done. To the latest period of his life, he was fond of

relating this circumstance to the priests of his diocese ; to convince them, that the great excellence of preaching is, to be intelligible to all, even the most unlearned ; that all those high-sounding words, those newly coined, studied expressions, which an unlettered man could not understand without a dictionary, ought to be banished from the pulpit ; and that it is far better to be understood by a simple woman than to be praised by an academician.

Encouraged by his first successful efforts, he continued to preach and to catechize, and soon collected a numerous and exemplary congregation. Finding that the small room, in which he had commenced his ministry, would no longer accommodate them, he formed the design of opening a chapel. This was a great undertaking for a poor and exiled priest ; but his untiring zeal, and the benevolence of the faithful band of his hearers, insured a success more than commensurate with the first design. In addition to a chapel, spacious lodgings were procured for the ecclesiastics who took part in the services, and such others as they were pleased to associate with themselves. The Bishop of London, hearing of the success and apostolic devotion of M. Cheverus, was gracious enough to come in person to consecrate the new chapel, with a view to testify publicly the interest he felt in the work, and his great esteem for its founder. This new institution being firmly established, M. Cheverus thought it best to

leave the boarding-school, in which he had been employed to give lessons since his arrival in England. The time he passed there every day in teaching the sciences, he thought ought to be wholly consecrated to the glory of God and the salvation of souls. Consequently, he took up his residence in the house adjoining the chapel he had just opened. As it was larger than was necessary for a single individual, he invited several ecclesiastics to share it with him, happy in being able to add this act of benevolence to his other charitable deeds.

He had not been long established in his new residence, before a wealthy English nobleman, who was struck with hearing him universally praised, and his amiable qualities everywhere enlarged upon, earnestly requested him to have the goodness to take charge of his son, and give him lessons in geometry and algebra. M. Cheverus accepted this proposal, as he thought it would not interfere with his ministerial duties, and might, on the other hand, furnish him with further resources for doing good. He lived thus for some time, laboring with success and satisfaction to himself in his new chapel, and giving daily lessons to his new pupil. The nobleman, having himself witnessed the many excellent qualities of his son's preceptor, spared no pains to bind M. Cheverus to his service. He lavished upon him all the comforts and enjoyments that wealth could bestow, and even made him the most magnificent offers for life.

The attraction of a situation so agreeable, in a worldly point of view, could not prevail on M. Cheverus. All these temporal advantages, all these luxuries of life, appeared to him alike dangerous to his piety, and unworthy a minister of Jesus Christ, who should, like his Master, lead a life of poverty and self-denial. "I was too well off for a priest," he has since said to his friends, "I tasted only enjoyment." It then seemed to him that his services might be better employed elsewhere than in England, where the efforts of the priests were impeded by their numbers; while so many other countries of the globe were abandoned, so many people left entirely destitute, so many nations still sitting in the shadow of death. Would not these nations one day rise up and reproach him for remaining where there were already too many priests, instead of carrying his ministrations among those who were without any? He communicated these views to the Bishop of London, who, wishing to keep him near himself, replied, "Yes, it is true, we have a superabundance of priests here, but there is a scarcity of such priests as yourself, and I have need of them; remain with me." M. Cheverus was not satisfied with this decision, and his ardent spirit sighed for a more extended field of usefulness.

It was not long before an opportunity for such self-devotion presented itself. A college was about to be opened at Cayenne; the situation had been fixed

upon, all necessary preparations made, and nothing was wanting but a head. But it required a person of judgment, firmness, and zeal, and one well versed in literature. M. Cheverus was believed to unite all these qualities; it was proposed to him to put himself at the head of this establishment; and the important advantages, which would result to religion from such an arrangement, were set before him. He considered this proposal for some time, imploring Heaven to aid his decision; but finally concluded that it was not his duty to accept it. He felt that his zeal demanded a wider field of exertion than the narrow limits of a college would afford; besides, although he loved literature, it was rather as a relaxation from the labors of his ministry, and more serious studies, than as an occupation for life. Providence, doubtless, ordered it thus, to keep him from the persecution which soon after broke out against the priests at Cayenne, and which would almost infallibly have cut him off in the midst of his career. The same Providence protected him, no less visibly, on another occasion, and snatched him from certain death, notwithstanding all his efforts to expose himself to danger.

Monseigneur de Hercé, Bishop of Dol, had appointed him his vicar-general, in order that he might have in him a powerful assistant, when more happy days should dawn on France, and allow him to return there. M. Cheverus, at first, saw in this nomination only a testimony of attachment on the part of

a bishop whom he esteemed and venerated. But, after a little time, the emigrants having formed the unfortunate project of the Quiberon expedition ; and Monseigneur de Herc , urged by the desire of returning to his own diocese, having consented to accompany them, that he might succour by his ministry those who required its consolations, M. Cheverus thought that his title of vicar-general then imposed upon him weighty duties. He sought Monseigneur de Herc , and asked permission to accompany him. "No," replied the worthy Bishop, "I am old, and may risk the few days that still remain for me to pass on earth ; but as for you, you are young, and I should consider myself culpable to the church, if I should expose it to the loss of the long and useful services you may render it." M. Cheverus, who was never intimidated by personal danger, insisted, urged, and conjured. "You are as a father to me," he said ; "it is the duty of a child to attend his father in times of peril. I ought, and I will accompany you." The Bishop was obliged to assume a tone of severity, to restrain his intrepid courage. "If you follow me," said the Bishop, "you will cease, by that very act, to be my vicar-general ; I withdraw your title. Remain ; such is my wish ; and, if the enterprise succeed, I will immediately send for you to come to me." M. Cheverus was obliged to obey ; and those only, who know his heart, can understand how much it cost him to separate from this venerable friend of

his youth ; how great was his solicitude in regard to the expedition, and what anguish he felt on learning its fatal issue, the slaughter of nearly all the French who joined in it, and of the worthy Bishop among them.

M. Cheverus, having thus escaped death, believed himself more than ever called upon to consecrate entirely to the service of God those days which had been so providentially spared to him ; and the inspirations of that zeal which called him to other lands were felt more powerfully than ever. While these thoughts occupied him, he received a letter from the Abbé Matignon, doctor, and late professor, of the Sorbonne, whom he had known in Paris. This estimable ecclesiastic, no less distinguished for his piety than for his talents, for his zeal than for his prudence, and endowed with every quality calculated to win the heart, was then alone at Boston, where he had been stationed by Monseigneur Carroll, Bishop of Baltimore, whose jurisdiction then extended over the whole United States. Besides Boston, M. Matignon had charge of all New England, and the Penobscot and Passamaquoddy tribes of Indians. Appalled by labors so much greater than the strength of a single individual could sustain ; still more, by the ill-will subsisting in the minds of men, divided into more than thirty religious sects, all animated with violent hatred against what they called *papacy*, he wished to procure a fellow-laborer, who should divide with

him this heavy burden. To find one was difficult ; for every priest was not calculated for a country so imbued with prejudice against the Catholic clergy. It required a man possessed of virtue which should appear lovely, of a character full of gentleness, of noble disinterestedness, of a cultivated mind and extensive information, to overcome prejudice, to secure affection, and to gain esteem and respect. M. Maignon gave the subject a prayerful and deliberate consideration, and it seemed to him that M. Cheverus, whose rare worth and amiable character he had justly appreciated at the Sorbonne, was the very man he sought. He wrote to him on the subject, in 1795, and represented to him the great importance of this destitute station ; set before his view a new church to be formed in this new country ; Catholics without teachers, scattered over an immense tract, and exposed to the loss of their faith ; savage tribes to be evangelized, and all the duties of an apostle to be fulfilled. Was not this vast field indeed worthy of his zeal and devotion ? And in what part of the world could his services be more useful to the church ?

M. Cheverus was vividly impressed with the contents of this letter ; the reasons it contained were convincing and unanswerable, and the man who had given them was a saint, and his friend. He believed, however, that, in a matter of such moment, he ought not to decide lightly, nor obey the first impulse of inconsiderate zeal. He took time for deliberation ;

he prayed, asked counsel, weighed all the reasons on both sides of the question, and, at length, after such hesitation as prudence demanded, he decided to join the worthy Abbé Matignon. He considered it his duty to make known this determination to Monseigneur de Gonsans, Bishop of Mans, who had always manifested great kindness towards him. This excellent prelate replied to him in a most affectionate letter. He admired, he praised his zeal ; but, at the same time, expressed his fears, that his young friend (the name by which he was pleased to designate him) was about to undertake too much, and, especially, that he might not return again to his own diocese, which would occasion him deep regret, and be an irreparable loss to his flock. M. Cheverus regarded this letter only as a testimony of tender interest. His part was taken, he hesitated no longer ; neither the entreaties of his friends, nor the prayers of the Bishop of London, nor the love of his country, from which he was about to banish himself, perhaps forever, could induce him to alter his determination ; his only care was to set off as soon as possible.

One thing alone remained to be settled ; this was to make arrangements respecting his present and future claims upon his patrimonial property. But he cut short this business at once. He went to the French ambassador in London, and, by an irrevocable instrument, executed in legal form, renounced his entire patrimony in favor of his brother and sisters, and

charged the ambassador to communicate the document to his family as soon as possible. Then, poor, like Jesus Christ, his Master, and without any worldly possessions, his heart felt more free, unrestrained, and contented. It seemed to him, that, after having imitated the apostles, who left all to follow their vocation, he was better fitted to enter upon an eminently apostolic mission; and that God, who had planted the faith in the world by the ministry of twelve poor men, would also bless more richly, in another hemisphere, the word of his poor minister. Another consideration, also, no less worthy of his piety and of his excellent heart than that of which we have just spoken, filled his soul with peace and comfort. As the revolutionists in France took possession of all the property of emigrants, he had been apprehensive that a blind hatred might comprehend under this name the banished priests also, and that his family might be disturbed by attempts to deprive them of that portion of the inheritance revertible to him. By the instrument drawn up in presence of the ambassador, he had secured peace and tranquillity to his family, and enjoyed a heartfelt satisfaction in having done so.

He then called on the captain of a vessel about to sail for Boston, to bespeak a passage in her. The request was, at first, refused; in consequence, probably, of the prejudices existing against Catholic priests. But M. Cheverus, without suffering himself to be repulsed by the refusal of an inferior officer, asked and

obtained an interview with the captain himself. A few moments were sufficient to interest and prevail with him. The captain was so delighted with the conversation of the youthful missionary, and with the noble simplicity of his amiable manners, that he readily consented to receive him on board, and promised him all the respect that he could secure to him during the passage.

Every thing being prepared for his departure, M. Cheverus bade adieu to the Catholics of his church, who all melted into tears, and to his numerous friends, who bitterly deplored the loss they were about to sustain. One of them, formerly his instructor in the Sorbonne, embraced him in the fulness of his heart, his eyes suffused with tears. "Ah! my friend," said he, "was it, then, to evangelize savages, that you composed those beautiful dissertations at the Sorbonne? Why go to bury your talents in the woods? In France, you would have become one of our most distinguished bishops." M. Cheverus tore himself away from all these hopes, as well as from the embraces of his friends, and embarked for Boston. The first Friday out, he ate only some bread and cheese, in compliance with the rules of abstinence. Such a course would have drawn upon any other person the derision and banter of the passengers, who were all Protestants. But the mild and amiable virtues of M. Cheverus had inspired so much respect and interest, that no one would presume to indulge in the least

unkind reflection; and the captain of the ship henceforth ordered, every Friday and Saturday, a dinner of fish to be prepared for the Catholic missionary. During the whole passage, there was a constant reciprocity of respect and kind attentions between M. Cheverus and all those on board; and, on the 3d of October, 1796, he arrived safely at Boston.

The Abbé Matignon received him as an angel sent by Heaven to his aid, tenderly embraced him, with tears of joy, and declared it was the happiest day of his life. He wrote immediately to Bishop Carroll, announcing the happy news, and requesting full powers for the new missionary, whose credentials he forwarded to him at the same time. One of these was a letter from Monseigneur de Hercé, Bishop of Dol, another from Monseigneur de Gonsans, Bishop of Mans; both bearing honorable testimony to the character of M. Cheverus, and attesting the purity of his faith, his unwearied ardor, the fervor of his piety, his great attainments in science, and his entire devotedness to the throne of his kings, and to the head of the church.* Bishop Carroll gave thanks to Heaven

* "Attestamur ipsum cum zelo et pietate singulari se gessisse tanquam dignum et commendabilem Dei ministrum, sanâ doctrinâ imbutum, scientiâ et religione commendabilem, regno regique Francorum addictissimum et devotissimum, atque propter zelum catholicæ fidei, sanctæ sedis apostolicæ inviolabile studium, necnon constantem verbi divini prædicationem, et pertinacem impiorum conatibus resistentiam, a parochiâ suâ violenter ereptum."....

for the precious intelligence, and, without delay, invested M. Cheverus with full powers for entering on his ministry.

M. Matignon and M. Cheverus, strong in their confidence in each other, but still more in their reliance on God, commenced in earnest the great work committed to their charge. The enterprise was indeed great, and beset with a thousand difficulties. It may give some idea of this, to make known the condition of the mission, and the state of public opinion. The mission embraced the whole of New England, of which Boston was the capital, and the Penobscot and Passamaquoddy tribes of Indians; that is to say, a territory of more than three hundred miles in extent, over which the Catholics were scattered, and so far removed from each other that it was impossible to assemble them for the public exercises of religion. The missionaries were, therefore, obliged to travel, themselves, over this vast region, to go and preach the gospel to families, one after another, at a distance, sometimes, of two or three hundred miles, to administer the sacraments and to offer mass in each dwelling; for, even supposing they could have been assembled, there was no church. The difficulties, of which we have been speaking as to New England, were infinitely greater among the Penobscot and Passamaquoddy Indians. Wandering in the woods, on the farthest borders of the State of Maine, hundreds of miles from Boston, to preach among them,

required an absence of several months from the heart of the mission. All these difficulties, however, they accounted as trifles. Long journeys, toil, and fatigue, were their portion ; and in these an apostle places his happiness. But their zeal encountered a more serious obstacle.

The whole country, and Boston especially, being inhabited by English colonists, who had brought with them all the religious prejudices of their native country, was, as we have before remarked, filled with a great variety of religious sects, which, though in doctrine differing widely from each other, were all united on one point, hatred of the Catholic religion. The ministers of these various sects never ceased declaiming against it ; representing the Romish church to the people as an impure assemblage of idolaters, of corrupt and most despicable men ; as the new Babylon accursed in the Apocalypse ; as the enemy of God and man ; its doctrines as a hideous collection of impieties, absurdities, and errors ; its priests as vile impostors, who could not be too studiously avoided. These opinions, constantly held up to view in their preaching, were generally believed, and had taken root in all ranks of society ; so that the name of Catholic was everywhere held in execration, that of priest in horror, and the small number of the faithful, who dwelt in the country, were given over to hatred and contempt ; the rather, that, being mostly Irish exiles, they were

poor, and consequently obtained no consideration on their own account.

To found a Catholic church in a country where such a state of feeling existed, seemed almost a hopeless enterprise. No coöperation could be expected, still less could preaching be made acceptable, among a people imbued with such prejudices; one could look to encounter only impediments and opposition. Mr. Thayer, a zealous priest, had already attempted the work, and failed; and yet who would have appeared to be better suited to the undertaking? He had formerly been a Presbyterian minister, in Boston, and was afterwards converted, at Rome, by seeing the miracles wrought at the tomb of the venerable Benedict Labre. He then became a Catholic priest, and preached the faith in the very place where he had once proclaimed error. It would seem that his example, as well as his preaching, ought, therefore, to have produced the most favorable impression. But some measures to which his zeal prompted him gave offence; and a defiance, addressed to the Protestant ministers, exasperated and displeased the minds of people to such a degree, that Bishop Carroll thought it best to withdraw him from Boston, and give him another situation.

M. Matignon and M. Cheverus, warned by such an example, saw the necessity of the greatest circumspection, in their own conduct; and concluded that

the first thing to be attempted by them was, to uproot these many odious prejudices, which, while they remained, would always present an insuperable barrier to their efforts to do good. They believed that the only effectual refutation of such calumnies, and the best means of success, was, to exhibit lives wholly apostolical, to observe the law of charity in all their intercourse, and to be always mild and gentle in their language. A new and touching sight was then witnessed in Boston ; two men, examples of every virtue, living together as brothers, without distinction of property, with no difference of purpose or of will ; always ready to yield to each other, to anticipate each other in rendering the most polite and delicate attentions ; possessing, in truth, but one heart, and one soul ; filled with the same desire, that of doing good ; the same inclinations, those which pointed to virtue ; and the same love of whatever is good, upright, and charitable. These choice spirits maintained the most pleasant intercourse, the tenderest intimacy, yet they never descended to familiarity ; in the simplicity of their mutual relations, there was always something great and noble, in unison with the elevation of their sentiments, and the dignity of their characters. A Protestant journal,* in speaking of them, says: " Those, who witnessed the manner in which they lived together, will never forget the refinement and elevation of their friendship ; it surpassed those attachments

* Boston Monthly Magazine, [June, 1825.]

which delight us in classical story, and equalled the lovely union of the son of Saul and the minstrel of Israel."

To the example of a union which religion alone could render so perfect, they added that of a life of poverty and privation, but honorable and dignified, passed wholly in prayer, in study, or the labors of the ministry; that is to say, in perfecting themselves, or rendering mankind wiser and better. They did good, whenever an occasion presented itself, and "blushed to find it fame"; they exhausted their strength in journeyings and toils; travelling on foot, at all hours of the day and night, and at all seasons of the year, to carry, often many miles' distance, consolation to the afflicted, secret assistance to the indigent, words of reconciliation to families at variance. In short, they sacrificed themselves without reserve for their fellow-men, and regarded all their sacrifices as nothing. It was clearly evident, that no interested motives influenced them, that they expected no reward in this world, neither fortune nor glory, and that all their hopes were in heaven. Whoever approached them always met with a kind and gracious reception. Whoever had a favor to ask, found them always obliging, and happy to do a kindness. In fine, wherever they were seen, they were recognised as men different from others, possessing more elevated sentiments, souls more filled with love, hearts more generous; in a word, as men of God, — as apostles.

Such a beautiful exhibition of virtue could not fail to strike the inhabitants of Boston with astonishment ; and every man's conscience exclaimed, "Are these, then, the Catholics, about whom we have heard so many evil things? the Papists, who have been depicted to us in colors so dark?"

Such, however, was the strength of prejudice, that it did not yield all at once, before such exalted virtue. It required a long time to disabuse minds so prejudiced. At length, after M. Cheverus had been in Boston a year, a Protestant came to him, and addressed him in language remarkable for its candor. "Sir," said he, "I have studied you closely, for a whole year; I have watched all your steps, and observed all your actions; I did not believe that a minister of your religion could be a good man. I come to make you the reparation which honor demands. I declare to you, that I esteem and venerate you, as the most virtuous man that I have ever known."

To this first testimony, others, no less remarkable, were soon added. A Protestant journal* informs us, that a minister, wishing to bring over to his own sect men whose virtue and learning were so much talked of in the city, visited them, one day, for the purpose of endeavouring to convince them of the falsity of their religious belief, and the excellence of his own. Struck by the simplicity of the undertaking, they received the clergyman kindly, thanked

* [Boston Monthly Magazine, *ibid.*]

him for his benevolent intentions, and, after having heard patiently all he had to say, replied with so much clearness to what he had advanced, and defended the Catholic faith with so much ability, that he was confounded and knew not what to answer. On his return to the friends to whom he had communicated his design, he said, "These men are so learned, there is no doing any thing with them in argument; so pure and evangelical in their lives, there is no reproaching them; and I fear it will give us much trouble to check their influence."

This anecdote may afford some idea of the great change that had been wrought in public opinion by the virtuous conduct of M. Matignon and M. Cheverus. To contempt had succeeded esteem, and even veneration. "In contemplating them," says the Protestant journal already quoted, "who can doubt, that human nature is permitted to approach perfection, and assume a near and sweet resemblance to the **MAN DIVINE**? The Pagan world was full of instances of lofty and virtuous conduct, which dignified and exalted human nature. . . . The hero, the seer, and the sage, had existed before Christianity was known; but the saint is a character which has been added to the catalogue since. Socrates, the wise and the good, had not, like St. John, a master's bosom on which to lean his head, where all was purity and love."

After so favorable a change had taken place in public opinion, M. Cheverus could mount the pulpit,

and preach with confidence; for men soon give up their prejudices against a religion whose ministers they revere. This was exactly what took place. From the commencement of his mission, he had preached, catechized, and aided, to the best of his ability, his worthy friend, M. Matignon. His preaching had created a great sensation; the Catholics had heard and treasured up his words with a holy joy. His discourses were always easy and natural, because they came from the heart; always persuasive, because they required nothing but what he himself practised. But now that prejudice had given way to an opposite sentiment, the Protestants wished to hear him; and, having once heard, they desired to hear him again and again, and to become his friends. They admired the union of so much simplicity with such nobleness of soul; the goodness of his heart, which appeared in all his expressions; and the tender charity which breathed forth in every accent. "His eloquence," said one of their journals,* "was of the most persuasive order;..... every thing he said seemed to flow from pure and elevated feelings..... His sermons were succinct and sweet effusions of piety and affection; the seraphim seemed to have touched his lips with a coal from the altar of the Most High."

M. Matignon, whose pure and noble soul was a stranger to any thought of rivalry or jealousy, re-

* [Boston Monthly Magazine, *ibid.*]

joined in the great success of his colleague, and the consideration it brought him. Whenever he heard him praised, his countenance became radiant with joy and happiness. He was, indeed, a father, who gloried in the triumphs of his beloved son. M. Cheverus, on his part, perceiving his benevolent disposition, and his cordial and disinterested friendship, which seemed to say, like St. John the Baptist, in speaking of the Saviour, "He must increase, but I must decrease," *Oportet illum crescere, me autem minui*, endeavoured, in every way, to manifest his gratitude and tenderness, his respect and devotion. Whatever might be his superiority in certain respects, M. Cheverus regarded himself only as his disciple and child, doing nothing except by his orders, and under his direction. He followed his advice, even in regard to his sermons, and, before he went into the pulpit, every thing had generally been arranged between them.

In the mean time, the general esteem, with which M. Cheverus was honored, extended to his flock. No one could believe that the sheep of such a pastor could be the base and despicable beings the Protestant clergy represented them to be. Prejudice diminished daily; and it was not long before the instructions of M. Cheverus, and the docility with which the Catholics conformed to them, dissipated it entirely. He often repeated to his hearers the precept of the Apostle, that we must silence those who speak evil of us, by means of charity, kindness,

and holy example ; that it is the characteristic of true piety to be always kind, to minister to the happiness of all around us, to maintain, in all circumstances and towards all persons, an honorable course of conduct, and to be honest and scrupulous in all our dealings. When he had instructed them in their duties towards individuals, he explained to them those they owed to the state ; enforced upon them their obligation to obey the laws, even when they might be evaded without incurring punishment ; to respect the magistrates ; to contribute to the good order, peace, and prosperity of the state ; and, if it should be attacked, to employ in its defence, if necessary, their strength, their fortunes, and their lives. The Catholics listened to his teachings, and practised upon them. Of all the religious societies then in Boston, this was the most just, the most charitable, the most devoted to whatever is good. In the last war between the United States and England, the Catholics were the most zealous in the defence of the city of Boston ; the most prompt in rendering assistance, wherever it was required ; the most active in laboring, even with their own hands, in the construction of ramparts and fortifications for the protection of the city. So that truth obliged the Protestants themselves to do them the justice of saying, in the newspapers of the day, that they were as good citizens as they were upright and honorable men. Division ceased from that time ; and relations of mutual esteem and respect were es-

tablished. M. Cheverus, being interrogated by the Holy See in regard to the state of his mission, was able to reply : "In this country, where, only a few years since, the Catholic church was anathematized, and the name of priest was held in horror, we are now respected and beloved ; we are thought well of, and are kindly treated : *In hac nostrâ civitate, et aliis locis, ubi paucis abhinc annis, infandum, ut ita dicam, erat Ecclesia Catholica, horrendum sacerdotis nomen, nos veneratione et amicitia sequuntur, benignè de nobis cogitant, benignè in nos agunt.*"

The universal confidence, which M. Cheverus had inspired, soon brought him into new and inconceivably multiplied relations. All persons, whether Protestants or Catholics, wished to become acquainted with so amiable a man ; and he, always accessible and kind, welcomed every one with the most affectionate cordiality. Even if they had no business to transact with him, and had been attracted merely by the pleasure of enjoying the charms of his society, he took no offence, but thought it a great thing for him to make virtue and religion lovely. But usually those who visited him were the afflicted, who came to receive words of consolation from his lips ; or the unfortunate, who came to lay before him their necessities, and to solicit his charity ; or those whose minds were troubled, and doubtful what course to pursue, who came to ask his counsel. And, what is very remarkable, many

Protestant ladies, from the highest ranks of society, came to open their hearts to him, and to reveal their most secret troubles of conscience, or of a domestic character; and this was carried so far, that one of these ladies having said to him, one day, that what was most repugnant to her feelings in the Catholic religion, and would prevent her ever embracing it, was the doctrine of confession; M. Cheverus, with his delightful smile, said to her: "No, Madam, you have not so great a repugnance to confession as you think; on the contrary, you experience its necessity and its value; since, for a long time, you have confessed to me, without knowing it; confession is nothing more than the disclosure of the troubles of conscience, which you have been pleased to make to me, in order to receive my advice." Thus M. Cheverus was the confidant and counsellor of all; and one of the lessons, which mothers most frequently inculcated on their children was, in all the troubles and difficulties of life, to go to M. Cheverus, ask his advice, and follow it. A Protestant writer* informs us, "that he had as many confidential communications out of the confessional, as in it;" because every one "knew his bosom would be a safe repository of their secrets and their griefs, and that his wisdom would suggest the most honorable course of duty."

* [Boston Monthly Magazine, *ibid.*]

The confidence, which was reposed in M. Cheverus, was not confined to asking his advice. Many persons, who could not manage their temporal affairs themselves, gave them up entirely to his direction, and he gave them his services as agent. These were widows, orphans, domestics, the infirm, and those who were entirely unacquainted with business, and had neither relations nor friends who would attend to their concerns. These placed their money in his hands; and, like a good father of a family, happy in doing a pleasure to his well-beloved children, he invested it in the funds, in his own name, and managed it as judiciously as the most skilful financier; and when the dividends were declared, he drew the interest, and carried it immediately to those to whom it belonged. Again, there were individuals, who feared, that, after their death, difficulties might arise among their heirs, or that their intentions would not be faithfully carried into execution. These constituted M. Cheverus their general legatee, and were then free from all anxiety; for they felt assured that every thing would be disposed of in the most just, as well as in the wisest manner. Whenever these persons were competent to manage their own affairs, M. Cheverus did not take charge of them; but he directed them by wise counsels how to act; instructed them what to do, and what to avoid; and, by such advice, far more precious than alms-giving, he aided them to rise above want, and to attain to that honest competence, which a wise man always desires.

Let it not be thought that all this business ever diverted the attention of M. Cheverus from his other duties. These charitable occupations constituted his recreation after his meals, and all the rest of his time was given to study, and the offices of his ministry. A regular portion of each day he devoted to ecclesiastical science; but, at the same time, he was careful not to neglect studies of a different character. An attentive and discriminating observer of society, he had remarked the high estimation in which human learning and those who possessed it were held; the little consequence accorded to those who were unskilled in it; and the general taste for literary acquirements, even among women, who read and criticized works of genius. Hence he concluded, that, in order to remove the reproach of ignorance, which had been cast upon the Catholic clergy, and to win for his teachings that esteem and consideration which should attend the preacher, he must yield to no one in this respect; that it was all in vain for a clergyman to be thoroughly acquainted with his own profession; the world, which accounts this learning as nothing, would not the less stigmatize him with the reproach of ignorance, and, consequently, be but little disposed to listen to him, and to believe him. He therefore applied himself to those studies which were held in highest honor in Boston. He acquired so perfect a knowledge of English, says a journal*

* [Boston Monthly Magazine, *ibid.*]

published in that city, that "he had made himself master of the difficulties of that language, in its arrangement, construction, and etymology." He read all the distinguished authors in the language, whether in prose or in verse, and retained in his memory the finest portions and most striking passages they contained; so that he astonished all their learned men by the extent of his knowledge, as well as by the appropriateness of his quotations; and yet his attainments in this department by no means equalled his acquaintance with French, Greek, and Latin literature. He was accustomed daily to refresh his memory by reading the classic authors. "He seemed," says the journal already quoted, "to pass from business, and from the altar, to the groves of the Academy by a private and short path of his own, and then return to his duties with new vigor, from drinking at the fountains and culling the undying flowers of the Muse." The extent and variety of his information connected him with all the learned men of Boston; the literary societies of that city wished him to join them, and attend their meetings. He courteously assented, in the hope that such connexions might one day become useful to religion, and be, perhaps, the means intended by God for the accomplishment of his designs: He aided, to the utmost of his power, the dissemination of knowledge, and the means of instruction; and when Mr. Shaw was about founding the Boston Athenæum, he assisted

him with his counsels and personal exertions, and even gave many books from his own library ; so that he was considered, in that city, as one of the principal friends and most ardent promoters of elegant literature.

A reputation so brilliant in every respect could not long remain immured within the compass of Boston. Bishop Carroll, of Baltimore, was soon informed of his surpassing talents and virtues ; and thought that a priest of such merit ought not to remain longer an assistant merely, but that he was worthy to be placed at the head of a large church. He consequently wrote to him, and proposed to him to take charge of the church of St. Mary, at Philadelphia. Honorable as this letter was to the character of M. Cheverus, it afflicted him deeply. His heart could not endure the thought of leaving his worthy friend M. Matignon, who had summoned him from England and was to him as a beloved father. He therefore thanked Bishop Carroll for this mark of his confidence, and prayed him to let him remain still longer and indeed always, with his excellent friend. The Bishop consented, and M. Cheverus, free from all apprehension, devoted himself with new zeal to his holy labors.

He soon after set out on a visit to the State of Maine, about two hundred miles from Boston. He had several times before passed through this region and groaned in spirit over the condition in which he

found the good Catholics who resided there. Although more numerous than in all the other New England States, except Massachusetts, where they amounted to nearly six hundred, they had neither priest nor place of assembly for religious worship. M. Cheverus, in conjunction with the principal inhabitants of the country, caused a neat and pretty church to be erected at Newcastle, the most central place in this section of his mission, which he dedicated to St. Patrick, the patron saint of the Irish, and placed over it one of his countrymen, M. Romagné, a priest from the neighbourhood of Mayenne. It is impossible to describe the joy of these good Catholics, and the blessings which they henceforth invoked upon the name of M. Cheverus. From this place he continued his journey, and visited the country of the Penobscot and Passamaquoddy Indians, where dwelt great numbers of savages, wandering through the woods, without fixed habitations, and dividing their time between fishing and hunting.

He had at this time some little acquaintance with their language ; for want of a better teacher, in order to learn it, he had put himself under the tuition of an old squaw, who possessed a very slight knowledge of the English, just sufficient to enable her to explain her own language. By the aid of the questions he addressed to her, she, doubtless for the first time in her life, declined her nouns and conjugated her verbs. M. Cheverus wrote down what she said,

and studied afterwards in private what she had dictated to him. While engaged in these labors, one thing struck him as very singular. He perceived that she made use, in conjugating, of suffix pronouns,* like those in the Hebrew language. Being surprised at this, he made her repeat what she had said, questioned her in various ways, and at length felt completely assured of the curious analogy that existed, in this respect, between the Hebrew and the language of these Indians.†

Having by this means learned something of the language, and being provided with all that was necessary to exercise his ministerial functions, and to celebrate mass, in a country destitute of every thing, like that he was about to visit, he set out, under the

* *Suffix pronouns*, in Hebrew, are those which are joined to certain words, so as to form one and the same word.

† The remark made by M. Cheverus upon the language of these Indians has been made respecting all the American dialects. The languages of the various American nations, whether in the north or the south, whether wholly barbarous or partially civilized, have all this striking analogy, that they form their conjugations by adding syllables which modify the meaning and the relations of verbs. From this remarkable uniformity, and many other grammatical analogies, the learned have come to the conclusion that all the American dialects are derived from the same language, and, consequently, that all the nations of that hemisphere have sprung from one common stock, from one primitive race, who landed in the country.

direction of a guide, on foot, with his staff in his hand, like the first preachers of the gospel. Never before had he undertaken such a journey, and all the courage of an apostle was necessary to support one under its fatigues and difficulties. A dark forest, no traces of a road, briers and thorns, through which they were sometimes obliged to open themselves a path, and then, after many hours of fatigue, no nourishment but the morsel of bread they had carried with them. At night, their only bed some branches of trees spread on the ground, around which large fires must be lighted, in order to keep off serpents and other dangerous animals, that might have come to destroy them during their sleep. They travelled thus for several days, when, one morning (it was Sunday), they heard many voices singing in harmonious concert at a distance. M. Cheverus listened, then went on, and, to his great astonishment, discovered it to be a well-known chant, the royal mass of Dumont, with which the great churches and cathedrals of France are wont to ring during their most solemn celebrations. What a delightful surprise, and what tender emotions his heart experienced ! He felt it to be a scene at once affecting and sublime ; for what could be more affecting than to see a people, and that a savage people, who had been destitute of a priest for fifty years, and yet were not the less faithful in celebrating the Lord's day ; and what more sublime than the sacred chants, led by piety alone,

resounding afar in this immense and majestic forest, repeated by every echo, while they were borne to heaven by every heart?

Led on by the joy of finding at last those whom he had sought, M. Cheverus soon joined the religious assembly. They had met in a place called Indian Old Town, on an island formed by the Penobscot river, in the midst of the forest. At the sight of the black gown, which they had not looked upon for fifty years, they utter cries of joy and delight, they run to meet him, call him father, and place him on a bear-skin, their seat of honor. M. Cheverus then explained to them the object, and named the probable duration of his visit; he directed their attention to the goodness of God, who had not forgotten them, and had now sent him to them, to dispense his word, to declare his mercy, and to administer the holy sacraments; and then appointed the place and the hour for them to meet, during the time that he should be among them. After this address, in which the instinct of the savage discovered, at once, all the goodness and the charity of a messenger of God, they invited him to share their repast. This was a new trial of the courage and strength of mind of M. Cheverus. Should he refuse, it would give pain to those who offered so freely; or offend them, if they should suspect his refusal to proceed from haughtiness or contempt; or give them umbrage, if they attributed it to fas-

tidiousness of taste, over scrupulous in regard to a neatness with which they could well dispense. And yet how could he accept? Every thing was nauseously filthy and disgusting. M. Cheverus overcame his scruples, swallowed the broth that was prepared, and ate of the meat they presented on the bark of a tree, the only plate of the Indian. But after the repast, he said to them, with that tone of perfect kindness so peculiar to himself, that, if he had thus partaken of their repast, it was for the sake of pleasing them, and to celebrate his happiness in finding himself among them for the first time; but that hereafter bread would be sufficient for him, and he should need nothing besides.

Bread was, in fact, almost the only food of M. Cheverus during the time he passed among these tribes. Sometimes, as he has since related, he found a little cheese to eat with his bread, and this he considered quite a feast. Once only, for the space of more than two months, he ate some boiled fish; and yet his labors were toilsome and constant. Every day he taught, catechized, confessed, or baptized; and was also obliged to travel from place to place, sometimes to go to a great distance, to visit the infirm and the sick. Added to all this, the Passamaquoddy tribe, which was at a considerable distance from the Penobscot, and consisted of nearly as large a Christian community, demanded equally his care and attention. He passed continually from one tribe

to the other, diffusing everywhere the blessings of his ministry, and joyfully enduring privations of every kind. But these privations were nothing. He found it far more trying, while hearing the confessions of these savages, to hold his head close to theirs, and, in this situation, to breathe for hours the infected atmosphere exhaled from their bodies,—the disgusting result of shocking filthiness and habitual sweat; and, to crown all his sufferings, to find himself infested with the most revolting insects, with which their bodies were covered; *the only perquisite*, as he said afterwards, in relating this story, *that he derived from his ministry*. When M. Cheverus first found himself in this condition, he felt faint, and was nearly made sick by it; and he was obliged to summon to his aid all the energy that faith imparts, to overcome his strong repugnance.

As a recompense for so many sacrifices, he had the consolation of seeing his ministry blessed. The minds of the people were in the best possible disposition. The Jesuit missionaries, who first planted the faith among these savage tribes, had so thoroughly instructed them, and trained them so well to the practice of religion and the exercises of worship, that these poor people, even after being left destitute for fifty years, had not yet forgotten their catechism. The fathers had taught it to their sons, the mothers to their daughters; and not a Sunday nor a festival was suffered to pass, without being cele-

brated by that portion of the mass and the service, which the people are allowed to chant. They were all extremely docile, and eager to practise what was taught them. There was not one, even of the children, who did not say the catechism with devout attention, and the appearance of feeling the words they uttered. Such was the purity of their manners, that, a woman having committed a grave and known offence, the whole tribe was in consternation. M. Cheverus believed it was his duty to subject the offender to a public penance, as in the first ages of the church. Accordingly, when he celebrated the holy mysteries, under the branches of a tree disposed in the form of a chapel, she remained without the entrance, ashamed and penitent, imploring the prayers of the faithful; and it was not until she had submitted to this trial for some time, that she was allowed to enter the enclosure, and to unite with the others in the celebration of the mass.

To purity of manners they joined a truly amiable simplicity and uprightness. At the commencement of his ministry among these savage tribes, M. Cheverus thought he ought to make use of an interpreter in confession, lest he should be deceived in his judgments, by reason of his yet imperfect acquaintance with their language; and, although this mode of confession, which admits a third party into the secrets of the conscience, was disagreeable, yet these good savages, both men and women, came,

and, with exemplary frankness and simplicity, told their faults to the interpreter, who faithfully transmitted them to the confessor, and then repeated to the penitents the questions and advice which the confessor wished to address to them. This interpreter was an old man, remarkable for his piety and the austerity of his manners; he thought M. Cheverus ought to treat the sinful more severely, and would sometimes reprove him by saying, "Stop, my father, you are not severe enough; these people are not *eager* at prayer; they should perform more penance."

To describe the veneration that these savages entertained for M. Cheverus would be impossible. Wherever he went, he was received with demonstrations of the greatest joy, and the wife of the chief, or queen of the tribe, alone had the privilege of waiting on him. Through the power of his gentleness and charity, he was as a sovereign among them, and his least commands were promptly executed. Having one day seen a boat loaded with *rum* approach the shore, and fearing, that, if this liquor should be landed and sold to the savages, they would become intoxicated, and, in consequence, unmanageable, he went to the master of the boat, and, assuming a tone of authority, said to him; "I am king here; I am empowered to make the custom-house regulations; you cannot land that liquor." The captain insisted, and was about to discharge the boat on the shore.

M. Cheverus immediately called some Indians, and ordered them to knock in the heads of the rum-barrels, the moment they touched the shore. They promised a prompt execution of his orders; but the terrified captain withdrew, and was seen there no more.

These kind savages esteemed themselves happy, when they could do any thing agreeable to their beloved missionary. It was an honor much coveted, to serve him as a guide through the immense forests he was obliged to traverse, in the exercise of his ministry. Led by the branches of trees, or certain plants, whose direction indicated the cardinal points, they always conducted him safely to the appointed place. One of them carried on his head a birch-bark canoe, for the purpose of crossing the lakes and rivers that came in their way. In these canoes there were but three seats. An Indian was placed at each end, and the missionary in the middle, obliged to remain in a horizontal posture, because the least movement would have overset the frail bark. When it was necessary to ascend a fall or rapid current, or pass a difficult place, the Indians, looking at each other in order to act in concert, exerted themselves with so much address and skill, and so simultaneously, that the obstacle was surmounted in an instant, as if by enchantment. One day they were obliged to ascend a very rapid current, where there was much danger ;

M. Cheverus perceived the peril, and communicated it to the rowers. "With you, my father," said one of them, full of faith and trust, "no fear; but without you, fear." The Indians carried their missionary not only across lakes and rivers, but even, sometimes, quite out to sea. On one occasion, M. Cheverus was met and recognised by a captain of a ship, off the coast, who reproached him for his rashness in exposing his life in such a manner, in the midst of the waves, on so frail a bark, and offered to take him on board his ship, and convey him to his place of destination. M. Cheverus refused this obliging offer, for fear of giving pain to his dear Indians, and the next day he arrived safely at the part of his mission that he wished to visit.

Thanks to religion, which inspires and preserves whatever is honorable and delicate, M. Cheverus found, even among these savages, elevated sentiments, that might put the most civilized people to the blush. He there met with grateful hearts, that gave him numerous proofs of affection, which he often loved to relate; mothers, tender and affectionate; children, who carried their filial piety even to heroism; great and generous souls, that had the most exalted ideas of honor and every duty. He often related anecdotes, truly wonderful, of this people. We shall give only the following.

Some English travellers had brought to this coun-

try the news of the death of Louis the Sixteenth, who was led to the scaffold by his own subjects, and sacrificed to the revolutionary frenzy, in the presence of sixty thousand of them, who stood immovable with arms in their hands, without one of them daring to defend him. The Indians could not credit this news. The French missionaries, so mild and so good, who had preached to them, and M. Cheverus himself, in whom all the virtues of their first apostles lived again, had given them the idea, that France contained a people honorable and generous; and this idea could not be reconciled, in their minds, with the account of the English travellers. One of their chiefs, therefore, sought M. Cheverus, and said to him: "Father, we know you do not lie; tell us, then, the truth. The English tell us that the French have put their king to death; this is impossible; it is to make us hate the French, that they broach this falsehood. Tell us how it is." M. Cheverus, greatly embarrassed how to answer this question, thought it would be sufficiently correct to say, it was not the French nation that had put their king to death, but rather some madmen, who had seized upon the government, and that all France disowned them, with the deep horror and execration that their crime deserved. "Ah! my father," replied the savage, much moved, "since it is so, I no longer love the French. It was not enough to disclaim this crime;

they ought to have thrown themselves, between the king and his assassins, and have died rather than suffered his person to be touched. Hold, my father," added he; "it is as if one should come to kill you, while among us, and we should allow you to be killed. Should we not be guilty? But mind, we are better than the French; for we would all be killed to save you." The surprise of M. Cheverus at this reply was inexpressible; he affectionately pressed the hand of the savage possessed of such noble sentiments, and embraced him with tears in his eyes, which was the only answer he could make.

After having passed three months among these good people, who loved him as a father, and having promised them that he would visit them every year, and pass as much time with them, M. Cheverus returned to Boston. Here, a new opportunity awaited him for the display of his zeal, and for exhibiting to the world what a soul inspired by religion can do. The yellow fever was raging in Boston; many had already fallen victims to it. Every imagination was carried away; each one trembled for fear of being attacked by a disease, which was considered contagious; and, panic prevailing over the sentiments of nature, as soon as the fever appeared in any place, every one abandoned the house, and the sick person was left on his bed of pain, without assistance and without consolation. In this extrem-

ity, M. Cheverus did not hesitate to devote himself entirely to the sick, and he was soon seen hastening from house to house, the apostle and attendant of all who were diseased. As soon as he heard of any one being seized, whether Protestant or Catholic, he hastened to him, like a consoling angel, pressed the hand of the sick person in his own, to evince the extreme interest he took in his condition, and spoke to him in a tone of voice, and with an expression of countenance, that told his tender solicitude. His words tranquillized their minds, and calmed their imaginations, which, under such circumstances, were often more diseased even than their bodies; then, like a tender mother, he nursed them personally, lavished upon them all the attention that could be desired, raising them up, placing them at ease on their beds, or making these himself, and rendering them services the most disgusting to nature, I would say the most humiliating, if charity did not ennoble every act she inspires. In vain his friends represented to him that he ought not thus to expose himself; that he was putting in jeopardy a life, which might be so useful to religion and to society. Nothing could arrest him. "It is not necessary that I should live," he replied, "but it is necessary that the sick should be taken care of, that the dying should be assisted." And during the whole time the fever prevailed, these exercises of charity, as laborious as they were perilous, were not intermitted for a single day. Such

was the generous devotedness of which M. Cheverus gave New England an example, not only on this occasion, but whenever that disease appeared again. He was always seen at the post of danger, beside the couch of the sick and the dying. The ministers of the various other sects fled, or, with their families, kept themselves aloof; the Catholic priest was alone among the dead and the dying, himself braving death for his brethren, with a calmness and equanimity which seemed to suspect no danger, as well as with a modesty and a humility which were hardly aware of any sacrifice, in that which all the world admired as the most beautiful example of self-devotion.

Such noble conduct raised the veneration and attachment of the inhabitants of Boston for M. Cheverus to the highest point. From that time, he was regarded as the apostle of charity, the champion of religion. Wherever he appeared, all delighted to do him honor; in all assemblies the first place was always for him, and it was offered to him with the more readiness, as his modesty always prompted him to take the lowest; and he never seemed even to suspect his claims to these testimonies of esteem and honor, for which he thought himself indebted solely to the kindness of his new fellow-citizens. It is still more remarkable, that, at all dinners which politeness required him to attend, and where sometimes thirty ministers of various sects were also present, the master of the house, and the ministers themselves, always invited M. Cheverus, as most entitled to that

distinction, to ask a blessing, which he did with the sign of the cross, and the customary prayers of the Catholic church. Prejudice was silenced by respect for his person, and his prayer was devoutly listened to. When John Adams, President of the United States, visited Boston, M. Cheverus was invited to the magnificent dinner by which the city wished to welcome the chief magistrate of the republic; and the two highest places were reserved for the President and himself. Mr. Adams, struck by this mark of respect paid to a Catholic priest, in a city where, but a few years before, the name alone was a title of scorn, could not avoid, during the repast, making this remark respecting it to M. Cheverus: "What most astonishes me, on this occasion, is, to see myself here, and to see you here;" alluding, by this observation, to the violent opposition, which the city of Boston had formerly made to his nomination to the presidency.*

* Cardinal Cheverus, in relating this story, remarked upon the noble conduct of the inhabitants of Boston. They had been very much opposed to the election of Mr. Adams; but, when he was once chosen, they viewed him no longer as the man who was disagreeable to them, but as the chief magistrate of the nation, whom it was right and proper to honor; and he was received by them with greater demonstrations of respect than any other president.

[I give this as I find it in the original; but what the worthy author means by "the violent opposition of the city of Boston to the nomination of John Adams, to the presidency," I am utterly at a loss to conjecture. — *Tr.*]

M. Cheverus received yet another mark of consideration, from the government, which affected him still more sensibly, because it concerned religion and conscience. The legislative assembly, having drawn up the form of the oath, which was to be taken by all the citizens who appeared at the elections, feared that something might be found in it contrary to the freedom of conscience of the Catholics; and in consequence they wrote to M. Cheverus, to consult him on the subject, requesting him to modify the form, if he should find any thing in it contrary to the principles of the Catholic faith, and declaring, that the whole was referred entirely to his judgment. M. Cheverus, flattered by a proceeding as honorable to him as it was to the assembly, who proved by this act how well they understood liberty of conscience, drew up the formula, and carried it himself to the assembly; it was accepted, and passed into a law.

Amid this universal respect, M. Cheverus, occupied solely with the interests of religion and the church, thought the time had arrived for executing a great project, which he had long meditated. There was as yet in Boston no proper church for the exercises of the Catholic religion; hitherto, divine worship had been celebrated only in private houses, converted into chapels. It was even impossible any longer to find a place sufficiently large to hold either the Catholics, whose numbers were daily increased by crowds of emigrants, arriving from all countries;

or the Protestants themselves, who were desirous of hearing the sermons, and witnessing the touching ceremonies of the Romish church. M. Cheverus, therefore, opened a subscription for the purpose of erecting a Catholic church in Boston. The first subscriber was John Adams, the President of the United States; who wished thus to manifest to M. Cheverus the attachment he felt for him, and the interest he took in whatever could give him pleasure. This conspicuous example, on the part of the Protestant chief magistrate of a nation almost wholly Protestant, could not but find imitators; and, in fact, the subscription-list was soon filled with the most honorable names, Protestant as well as Catholic. Men were everywhere eager to subscribe liberally to the project. M. Cheverus immediately consulted with some architects upon the plan of a church, conformable to the amount he expected to realize. Each gave his opinion on the subject; the artists wished to have it a large, elegant, and majestic edifice; M. Cheverus, to give it the grave, austere, and religious character, which he considered the most fitting; and to dispose all its parts with reference to the convenient celebration of divine worship, or the better accommodation of the priests and the faithful worshippers. After mature reflection, the plan was fixed upon; but M. Cheverus did not push on the work with that haste which makes no calculation, nor that imprudent rashness which proceeds

without reflection. He began immediately, and laid the foundations of the church, and raised the walls, as far as the money in his hands enabled him to go. These funds being exhausted, he stopped the work, and forbade a single stone to be laid, until new resources should be obtained. It was to no purpose, that offers of credit were made, and that he was importunately urged to permit the building to proceed, with assurances that payment might be made at his own pleasure ; he never would consent to it. Such a course was repugnant to his delicacy. "The funds," said he, "depend on the generosity of others, and, as I cannot be answerable for them, I will not expose any one to loss." The labors were therefore entirely suspended ; and, even until the completion of the edifice, he would never suffer them to proceed, except as the funds in his possession enabled him to defray the expense. So much was he governed by the principle, dictated alike by equity and wisdom, of never contracting imprudent debts.

While the church was building in Boston, the ancient churches of France were re-opened for the Catholic worship ; and religion, triumphing over the impotent efforts of the numerous enemies who had sworn its destruction, arose from its ruins. Pius the Seventh had just concluded with Bonaparte the compact of 1801 ; and, by virtue of this treaty, the French bishops and priests, who had been so long banished, returned to their homes, re-established the worship

that had been abolished, and experienced the double happiness of again beholding their own country, and exercising their ministry there in peace. The family and friends of M. Cheverus, afflicted at not seeing him return with the other exiles, wrote to him, earnestly requesting his immediate return. The letter was most urgent ; the reasons given most powerful. Why, then, delay his return ? His country opened her gates to him ; Mayenne awaited her pastor ; that widowed and desolate church sighed for his coming. His heart was next appealed to ; his love for his relations, who were inconsolable at his absence ; for his friends, who were impatient to see him once more ; for France, which had the first claim upon his services. The anxiety that this letter gave M. Cheverus cannot be described. His affectionate heart seemed rent in two. On the one hand, his love of country urged him strenuously ; he should have such delight in again seeing beautiful France, his family, and his friends ! He represented to himself all his brethren in exile, returning with joy to their native soil, and embracing, with tears of affection, their relatives and friends. And why should not he, also, return to it ? He could there serve the cause of religion ; the success, he had obtained in times of difficulty, was to him a pledge of still happier results in days of tranquillity. But, on the other hand, how could he leave his beloved Catholics, who were

so devoted to him ; the infant church, which had so much need of him ; or even his many excellent and generous friends of a different faith, to whom he might perhaps be useful ? How, especially, could he desert the Abbé. Matignon, his father, his tender friend, the half of his own soul ? How overwhelm and afflict him, and perhaps cause him to die with grief for his departure ?

While M. Cheverus was thus fluctuating and irresolute, impelled by his affections, at the same time, to return to France and to remain in America, he received, on the 9th of April, 1803, a letter from Bishop Carroll, of Baltimore, who, being apprized of the danger he incurred of losing so worthy a fellow-laborer, hastened to write him, and conjure him not to desert his post. This prelate, a man of a superior mind, and a virtue worthy of the first ages of the church, detailed to him, with great force, all the reasons for remaining, and ended by declaring to him that he was convinced that such was the will of God. M. Cheverus, whose humility was such that he preferred rather to follow the advice of others than his own opinion, and to be guided by the spirit of obedience, in preference to his own will, had no sooner read this letter than all his doubts vanished. He thought he discerned in it the order of Providence, and that was sufficient for his faith. Directly he made a sacrifice to God of his country, and of all the warm affections that summoned him

back to it. The Sunday after Easter, he announced to his flock that his part was taken ; that he should remain with them, and share their good or evil fortune ; that they would supply to him the place of all his relations and friends in France, whom he relinquished for their sake. The joy of the Catholics, and of all the inhabitants of Boston, at this news, may be better imagined than described. The fear of losing him had spread consternation among them all, and they were beside themselves with joy, when assured that he would remain with them. That they might give him a signal testimony of their gratitude, they made renewed and greater sacrifices for the completion of the church, commenced so long before.

By these means, the building of the church went on rapidly, and, four months after, M. Cheverus had the satisfaction of seeing this great edifice completed, and of planting the cross on its summit. He immediately induced the Abbé Matignon to write to Bishop Carroll, and inform him of this welcome intelligence, inviting him to come to Boston, and consecrate the new temple to the Lord, on the 29th of September; St. Michael's Day. Bishop Carroll felt no inclination to refuse. The dedication of the first Catholic church in a city like Boston was an event of the deepest interest to the faith ; besides, he anticipated with pleasure the happy days he should pass, in company with two ecclesiastics so distinguished

lic mass was performed except high mass, which was accompanied by a sermon. The other masses were said in private, the church being closed, and no one could be present at them except by special permission, which could only be obtained by proving the impossibility of attending high mass, or by promising to come to it.

While M. Cheverus was devoting himself to these useful and consolatory labors, he received a letter from the prison in Northampton, which called him to the most painful of all ecclesiastical functions. Two young Irish Catholics confined there, although innocent,* had just been condemned to death; the victims of that erring judgment to which human weakness is so liable, but still more of the ignorance of their lawyer, and an unfortunate concurrence of circumstances which seemed to prove their guilt. Resigned to the sentence passed upon them, and thinking only of preparing their souls for the awful passage to eternity, they wrote to M. Cheverus, to ask the consolations of his ministry on this trying occasion. Their letter, which was found among the papers of the Cardinal, although it shows them to have been uneducated men, proclaims them Christians full of faith. "We adore," say they, "in the judgment of

* [There is no reason to suppose this was the case. — See the "Trial of Dominic Dayly and James Hallagen, for the Murder of Marcus Lyon." If there had been a want of skill in their advocate, it was the duty of the court to protect them. — *Tr.*]

men, liable to be deceived, the decrees of Providence. If we are not guilty of the crime imputed to us, we have committed other sins, and, to expiate them, we accept death with resignation. We are solicitous only about our salvation; it is in your hands; come to our assistance." As it was then the custom in the United States to conduct convicts to church to hear a funeral discourse, immediately before their execution, they addressed, some days after, a second letter to M. Cheverus, praying him to deliver this discourse. "It will be a painful task for you," said they to him, "after the fatigue of a long journey, and especially after the sad impressions made on your heart by the sight of two young men about to die, in the bloom of youth; but you will not refuse us this favor, and reduce us to the necessity of listening, just before we die, to the voice of one who is not a Catholic." However painful this twofold duty might be to the feeling heart of M. Cheverus, he did not hesitate to undertake it, and promptly acceded to the request of these unfortunate men. Hatred to the Catholic religion was carried to such an extreme in Northampton, that it was with the greatest difficulty he could find lodgings; no one would receive him. He passed many days in the prison with the unhappy convicts; he compassionated their condition, and persuaded them to look on death, in the light of the gospel, as an entrance upon a better life, and the gate of true happiness. These instructions, and the sacraments

which he administered to them, inspired them with such holy dispositions of soul, that the last moments of life lost, in their view, all the terrors with which they affright unassisted nature; and they looked on the approach of death not only without distress, but with calmness, serenity, and celestial joy. M. Cheverus alone was overcome with grief, his heart oppressed with pity; and those, whom he had come to console, became themselves his comforters. "Oh, my father!" said they to him, "how we pity you! Moderate your grief, or it will make you ill." At length the fatal day arrived; and, as this day seemed to these men, so full of faith, like the dawn of a festal day, they wished, at the time of their execution, to appear clean and decent, and asked for a razor to shave themselves. It was, at first, refused them; but, upon M. Cheverus's pledging his word that they should not attempt their lives, their request was granted. At the hour appointed, M. Cheverus went with them, and all the funeral train, to the church. There, the Protestant ministers wished to pronounce the usual discourse; but M. Cheverus opposed this with force and energy. "The will of the dying," he said to them, "is sacred; they have desired to have no one but myself, and I alone will speak to them." He immediately ascended the pulpit, and, casting his eyes upon the immense crowd that surrounded him, and beholding a great multitude of women, who had come from every direction to be present at the execu-

tion, he felt himself animated with holy indignation against the curiosity which had attracted to that mournful scene such a crowd of spectators. "Orators," cried he, in a loud and stern voice, "are usually flattered by having a numerous audience, but I am ashamed of the one now before me. . . . Are there, then, men to whom the death of their fellow-beings is a spectacle of pleasure, an object of curiosity ! . . . But you, especially, O women ! what has induced you to come to this place ? Is it to wipe away the cold damps of death that trickle down the faces of these unfortunate men ? Is it to experience the painful emotions which this scene ought to inspire in every feeling heart ? No, it is not for this. It is, then, to behold their anguish, and to look upon it with tearless, eager, and longing eyes. Ah ! I blush for you ; your eyes are full of murder. . . . You boast of possessing sensibility, and you say it is the highest virtue in woman ; but if the sufferings of others afford you pleasure, and the death of a man is an inviting entertainment for your curiosity, I can no longer believe in your virtue. You forget your sex, you are a dishonor and reproach to it." The execution took place immediately after this discourse, but not a woman dared to appear at it ; all retired from the church ashamed of themselves, and blushing for the inhuman curiosity that had brought them there.

The Protestants in this region, being much interested

in the discourse of M. Cheverus, wished to hear him again ; and he yielded to their wishes. He preached several times in public, he conversed with them in private, and took advantage of every opportunity to remove their prejudices against the Catholic religion, and to show them how reasonable were its doctrines, and how holy, pure, and lovely was its morality. Many among them, struck by the touching spectacle presented by the two Irishmen recently executed, and thinking it incredible that guilty men should possess such a modest and calm assurance in the presence of death, begged M. Cheverus to tell them, as in confession he had acquired a more perfect knowledge of the facts, whether these two young men were really innocent. M. Cheverus promised to give, in his next discourse, the only reply it was possible for him to make to this question ; and, in fact, happy in the opportunity of speaking in defence of Catholic truth, before a large concourse of hearers whom curiosity had collected, he developed, with force and clearness, the doctrine of the church respecting confession ; spoke of its divine institution, its important advantages, and the inviolable secrecy imposed upon the confessor, which he cannot break even to save a kingdom. The Protestants were so much pleased with this discourse of M. Cheverus, and with the interesting character of his private conversations, that they wished him to remain with them ; and he found almost as much

difficulty in parting from them, as he had in procuring a shelter on his first arrival.

Scarcely had he reached Boston, before he was called to a neighbouring State, to labor for the conversion of a soul of a high order, designed by Heaven for great purposes. Madam Seton, an illustrious lady, educated in the Protestant faith, distinguished by her birth and fortune, but still more by her energy of mind and rectitude of heart, was then in Philadelphia, seeking the truth with entire sincerity of soul, but not finding in her own religion the calmness of conviction, or peace of mind. Influenced by the high reputation of M. Cheverus, she felt a great desire to confer with him; but, as she could not take the journey to Boston, he was requested to come himself to visit her, whose soul was seeking, with such purity of purpose, admission into the fold. Had he followed only the impulse of his zeal, he would have set off immediately; but his delicacy forbade this step. He thought it would be a want of respect to the clergy of Philadelphia, and seem like thrusting his sickle into their harvest, to go and volunteer to give lessons in the Catholic faith in that city. He sent word, therefore, to Madam Seton, that it was impossible for him to come and converse with her; but, if she wished to discuss the subject by letter, he should esteem himself happy to give her all the explanations she could wish. Madam Seton decided to adopt this plan, and

disclosed her doubts and difficulties in a number of well written letters, which exhibited the elegance of her mind and the uprightness of her heart. M. Cheverus replied without delay, and explained each difficulty with such clearness, precision, and strength of argument, that it was impossible not to feel the force of his reasoning. At the same time, convinced that faith is the gift of grace, that it is not in the power of man to obtain it for himself, or communicate it to others, he prayed earnestly and said mass for the success of so momentous an affair. Madam Seton, on reading these letters, felt as if a ray of light had descended from heaven to dissipate the darkness of her mind ; all her doubts vanished ; and the Catholic religion revealed itself to her, under the pen of M. Cheverus, as wholly pure and altogether fair. But her ardent soul was not satisfied, in changing her religion, merely to profess the Catholic faith ; she desired also to aspire to all which that faith enjoins as most sublime and perfect ; she wished to devote herself without reserve ; she felt within herself the strength to forsake all, to sacrifice all, and even to bind herself, by the most solemn vows, to whatever her spiritual guide should declare to be most pleasing to God, and most conducive to her own salvation. She therefore wrote again to M. Cheverus, opened to him her whole soul, laid before him all her plans, and again asked his advice. He, with a prayerful heart, had awaited the effect of his words

upon her, and received this last letter with joy. He answered it by congratulating her on her generous resolution, gave her the advice she solicited, and added, that, since God had inspired her with courage to aim at the highest religious perfection, he advised her to become a Sister of Charity, that she might instruct the ignorant, attend upon the sick, and assist the poor. This exalted religious order did not indeed, he said, then exist in North America ; but that it was an act worthy of her to establish it there, and be its first founder. Madam Seton looked upon this letter as revealing the will of Heaven, and immediately, having arranged her temporal concerns, abandoned the world and the brilliant position she occupied in it, and went to assume the humble garb of a Sister of Charity, at Emmitsburg, in Maryland. Here, under the direction of the priests belonging to the Society of Saint Sulpicius, who had a college there, she established a hospital for the sick, a school for the poor, associated with herself other pious women, and thus became the founder of the first house of Charity in the United States. In her new situation, she kept up by letters her intercourse with M. Cheverus ; he was her guiding genius, and she entertained the highest veneration for him. One may form some idea of this, by the impression made upon her at their first meeting, which took place many years after her conversion. M. Cheverus, being at Emmitsburg, went to the new hospital, which

was indebted to him for its foundation, and asked for the Superior. Madam Seton came forward. "I am the Abbé Cheverus," said he. On hearing these words, struck as if by the vision of an angel, she fell upon her knees, seized his hands, bedewed them with her tears, and remained in this position more than five minutes, without the power of articulating a word, being filled with such deep feelings of respect.

While M. Cheverus was thus engaged in every good work which his zeal found to do, Providence, unknown to him, was preparing for him the honors of the episcopal office, in the following manner. M. Carroll, Bishop of Baltimore, wholly engrossed in promoting the progress of the Catholic religion in the United States, had thought it might be expedient to establish four new bishoprics there, one of which should be in Boston, and extend its jurisdiction over New England. With these views, he had fixed on M. Matignon as Bishop of that city; thinking, that, on account of his age, his learning, and his reputation as late doctor and professor of the Sorbonne, this venerable man had claims upon the office prior to those of M. Cheverus, who was still young, and only his curate. Just as he was about to send his petition to Rome, M. Matignon was informed of his intentions in regard to himself. Troubled and alarmed at this news, the modest and venerable Abbé hastened to remonstrate forthwith, to declare a formal refusal, and propose, in his stead, his worthy friend M. Cheverus.

Bishop Carroll, who was perfectly well acquainted with the deserts of the vicar of Boston, was easily persuaded, and wrote to Rome to that effect. The request was favorably received; and, on the 8th of April, 1808, Pius the Seventh issued his brief, which erected Baltimore into an archbishopric, and established four suffragan bishoprics, Boston, Philadelphia, New York, and Bardstown in Kentucky; and the same day, he appointed M. Cheverus to the first bishopric; Father Egan, a Franciscan, to the second; Father Concannen, a Dominican, to the third; and, finally, M. Flaget, a priest of the fraternity of St. Sulpicius, to the last.

When the news of these proceedings reached Boston, M. Cheverus was as much grieved as surprised. His modesty was pained, when he found himself promoted to honor; and his kind heart still more so at the idea of being placed above M. Matignon, who was his senior, and whom he honored as a father. This event was the more trying, as he was wholly unprepared for it; since, the opposition he would have made to the measure, if he had known any thing about it in season, being well understood, he had been kept entirely ignorant of it. For several days he was inconsolable; and complained bitterly to Bishop Carroll, saying that this was not what he had expected from his kindness; that the office of bishop, especially in America, was so weighty a burden, that it ought not to have been imposed on him

without giving him notice of it, or, at least, ascertaining his views in regard to it. But the step had been taken, and could not be retraced; he must submit to it. M. Matignon, who rejoiced in the promotion of M. Cheverus as a father would do in that of a son, wished from that time to do him honor as Bishop elect of Boston, and, as such, to give him precedence, both in the house and the church. M. Cheverus would never consent to any thing of the kind; he refused all distinction; and, during the two years that the papal bulls were delayed, in consequence of the troubles which then agitated Italy, and the death of Father Concannen, who was the bearer of them, he remained still second, still the simple vicar of M. Matignon, whom he honored, on all occasions, as his master and his guide.

The bulls having at length arrived, he went to the Seminary in Baltimore, to prepare himself for his consecration by private exercises of devotion. These he performed under the direction of M. Nagot, the Superior of the establishment, an old man venerable for his angelic virtue, his amiable simplicity, and his deep humility. On All Saints Day, 1810, he was consecrated in the cathedral church of Baltimore, by Bishop Carroll, assisted by M. Neale, Bishop of Gortyna, his colleague, and by M. Egan, Bishop of Philadelphia. On the 4th of the following November, the Feast of St. Charles, he preached in the same cathedral, at the consecration of M. Flaget,

appointed first Bishop of Bardstown. His discourse was a very remarkable one, and was solicited in all quarters for the press, but his modesty could not be prevailed upon to give it. In this discourse, he saluted Bishop Carroll as the Elias of the new dispensation, the father of the clergy, the guide of the chariot of Israel in the new world; "*Pater mi, Pater mi, currus Israel et auriga ejus*;"* he bestowed great praise on the fraternity of Saint Sulpicius, to which M. Flaget belonged, quoting, in reference to it, the eulogiums bestowed upon it at various periods by the clergy of France in their assemblies, and the words of Fenelon, who said on his death-bed, *in that hour, when there is no flattery*, "I know nothing more venerable and more apostolical than Saint Sulpicius."

After these interesting ceremonies, the five bishops, taking advantage of the circumstance of their being together, agreed upon certain regulations relative to the administration of their churches. The following have appeared to us the most worthy of notice. 1st. Poor, as they are, in members of the ecclesiastical profession, the bishops declare, that they will with pleasure allow the subjects of their diocese to form regular or secular fraternities, when they shall feel themselves called so to do. 2ndly. They prohibit the insertion, in the prayer-books, of any other translation of the Holy Scriptures, than that which is called

* [2 Kings, ii. 12.]

the Douai Bible. 3dly. They will permit the prayers, which precede and follow the particular form used in the administration of the sacrament, to be said in the vulgar tongue, except the mass, which must always be performed entirely in Latin ; but they prohibit the use of any other version for this purpose, except that which shall be approved of by all the bishops of the district. 4thly. They will not permit of the taking of the vow of perpetual chastity, out of the pale of approved religious societies. 5thly. They earnestly pray all shepherds of souls to combat without ceasing, in public and private conferences, the inclination for amusements dangerous to morals, such as dancing, the theatre, &c. ; and they strictly forbid the reading of books calculated to corrupt the faith or manners, particularly romances. 6thly. They forbid all priests to admit to the sacrament those whom they know to belong to the society of Free-masons ; at least until they have obtained a promise from them, that they will not again attend the meetings of the lodges, and will publicly profess that they have dissolved all connexion with that society.

These regulations having been agreed upon, Bishop Cheverus set off immediately for Boston, as humble as he was before, or, rather, much more humble ; for, according to his own expression, he felt ashamed of and embarrassed by a dignity for which he felt himself so little qualified. Again in Boston, there was no change in his relations with M. Ma-

tignon, unless it were, that, forced to take the first place, he endeavoured to make up for it by redoubling his cares and attentions to his worthy friend. In his ordinary conduct, too, he was still the same; it was as modest, as simple, as before. He had but one small room, and, in showing it to strangers who came to visit him, he used to say, with a pleasant smile: "You see here the Episcopal palace; it is open to everybody." Of furniture, he had no more than was strictly necessary, and even that the least luxurious and most simple possible. His chairs were of the most common material and form, and often there were not enough of these to accommodate his visitors; and then his bed, which consisted only of some boards, raised a little above the floor and covered with a thin mattress, was used to supply the deficiency. Some one once proposed to give him some rich and elegant chairs. "No," said he, "they would form a contrast with the rest of the furniture; it is better it should all be in keeping." Yet, although every thing was poor in his abode, every thing was neat; though all was simple, yet all was decent. His table, always frugal, was more or less poorly supplied according to his resources, which consisted wholly of voluntary contributions from his flock. Nevertheless, he always admitted to it whoever happened to come; and the pleasure of enjoying his society, or sometimes even

the wish to make sure that he had what was necessary, brought guests to it every day. Every Sunday and holyday, he invited to his table the Catholics who lived at too great a distance from the church to return home to dine; and, however numerous they might be, he gave them all a dinner, with an air of cordiality which delighted them. He was the kind father of a family, his face radiant with joy, in the midst of his assembled children. In order to meet all this expense, the Bishop of Boston denied himself, I will not say elegances and luxuries, for he never had an idea of procuring these, but even what would seem to be the common necessities of life. He was economical in every thing, except in alms-giving, and incurred no expense that he could possibly avoid. He split his firewood himself; his apparel was always very simple, but yet in accordance with his office. This last point the Catholics insisted upon, representing to him that their honor required that he should not give occasion to the other sects to think they suffered their Bishop to want the necessities of life; that, therefore, he ought not to consult that love of simplicity and poverty which was in his heart; but, that, from regard to them and for the honor of the Catholic religion, his dress and appearance should always be suitable to his position in society.

The life of Bishop Cheverus was the life of a missionary, as well abroad as at home. Although he

was Bishop, he continued, as before, to perform the humblest duties ; he confessed, catechized, visited the poor and the sick ; went alone, on foot, at all hours of the day and night, and at all seasons, many miles, to carry the offerings of his charity, or the consolations of his ministry. Every year, he passed three months among his beloved Penobscot and Passamaquoddy tribes, agreeably to the promise he made them on his first visit, which we have already described. Before he was made Bishop, he had not failed to keep his word every year ; and afterwards he felt himself only the more obliged to perform this arduous apostolical duty. In Boston, he was never seen in gay circles, or parties of pleasure ; he was wholly and constantly devoted to his duties ; dividing his time between prayer, study, his ministry, and works of charity, which were sometimes of a very painful nature. He considered himself as the father of all his flock ; and his tenderness spared no effort, when he could be useful to them. A poor sailor, at one time, before departing on a long voyage, recommended his wife, whom he left alone and unaided, to his care. Bishop Cheverus took the same care of her that he would have done of a sister ; and, this poor woman being taken sick, he became her nurse, and rendered her even the meanest services. After several months' absence, the sailor returned ; and found, on entering his dwelling, the Bishop of Boston ascending the stairs to the chamber of the poor sick

woman, with his arms full of wood, to make her a fire and prepare the comforts her situation required. Struck with admiration at the sight of so much benevolence, the sailor fell at the feet of the Bishop, bedewed them with his tears, and was unable to express his gratitude. Bishop Cheverus raised him up, embraced him, calmed his emotion, and spoke encouragingly to him about the sickness of his wife.

Antiquity offers us nothing more touching, of the kind, than the love of the Catholics in Boston for their Bishop. As the believers at Antioch gave their children the name of St. Meletius, their bishop, so most Catholic parents desired that their children might receive at their baptism the name of *John*, because that was the name of Bishop Cheverus. One day, a very amusing circumstance, connected with this feeling, occurred. The Bishop having, as usual, asked the godfather and godmother, "What name will you give this child?" they replied: "John Bishop Cheverus." "Poor child," rejoined he, "God forbid that you should ever become a Bishop!"

It was not alone among the Catholics, that the apostolical life of Bishop Cheverus conciliated general esteem and affection; even among the ministers of different sects, these sentiments were so profound that they sometimes invited him to preach in their churches. The Bishop of Boston, calling to mind that St. Paul preached in the synagogues, as well as in Christian

assemblies, thankfully accepted these invitations, and always chose for the subject of his discourse some doctrine of the Catholic church. But he treated it with so much judgment, moderation, and propriety, that, far from his offending any one, his audience were always satisfied; some were convinced, others were shaken in their belief, and all had, at least, some of their prejudices removed. This information is derived, partly at least, from a Protestant journal, which, in giving some account of a sermon preached by Bishop Cheverus in a Presbyterian church, says: "It is certain that his discourses are well calculated to remove prejudices against the Catholics; and, the moderation, and even affection, with which he speaks of men of a different belief from his own, forms a striking contrast to the violent and angry language that sometimes dishonors Protestant pulpits." Such was, in fact, the method adopted by Bishop Cheverus. Although addressing men of a different faith, none but words of affection and kindness fell from his lips, as no feelings but those of charity and benevolence found place in his heart. In his air, his voice, in every accent, his audience felt that it was a friend who spoke to them; and a friend not only sincere, but tender and devoted, and who wished their best good; and this disposition on his part rendered what he said interesting, and opened him an avenue to every heart. In the course of discussion, he endeavoured to say nothing that could wound; to let no reproach or

invective against his adversaries escape him ; nor did he assume an air of triumph over the weakness of their arguments, or the futility of their systems. On the contrary, he praised whatever he discovered good or estimable in them ; commending, in some, the strict probity, the severe morality they professed ; in others, their handsome church, and faithful observance of the Lord's day. He took care, even, to avoid in his discourses the appearance of controversy, or refutation of error ; because, he said, in all contests self-love becomes a party, and its principle is never to acknowledge itself convinced. For this reason, he always anticipated objections, by putting his refutation of them in the form of a proof or exposition of his subject, without even stating them expressly. The following was his usual mode of proceeding :— He began by making a clear statement of the question ; setting forth with precision the true doctrine of the church, and rejecting all the false representations by which heretics have disguised it for the purpose of bringing it into discredit. He then brought forward his proofs, in the most simple and natural manner, with reasons so intelligible to the most ordinary understandings, that no effort of mind was necessary in order to feel their force. He dwelt particularly on those proofs which address themselves to the heart, exhibiting all that is engaging and touching, noble and worthy of the Deity, in the Catholic belief ; and, more than once, he witnessed the happy effects of this method.

His manner of preaching may be better understood by a few examples, which we have received from his own mouth. He proposed, one day, to preach upon the adoration of the cross. He began by a distinct declaration, that, in this act of worship, Jesus Christ, the God-man, is alone adored; and that the cross is honored, only as the image which represents him to us. Then, entering upon his subject, "Let us suppose," said he, "that you are about to fall by the sword of an enemy, and that a generous man, seeing this, throws himself between you and the assassin, and saves your life by the sacrifice of his own. A painter, struck by this act of heroism, makes a portrait of the generous man, and presents him to your view, bathed in his blood, and covered with wounds. What do you do? You seize upon it with love and gratitude, press it to your lips, bedew it with your tears, and think your heart can never feel enough. My brethren, this is the whole Catholic doctrine of the adoration of the cross. It is not for the mind to reason about, but for the heart to experience, all those feelings with which it must be inspired by the image of God, who died that we might live." At these words, the whole audience was moved; the preacher took the crucifix, and the Protestants, forgetting their sharp controversy, kissed the cross of the Saviour, with tears and affection.

At another time, Bishop Cheverus, having occa-

sion to preach in a Protestant church, took for his text these words of our Saviour, "*This is my body, this is my blood;*"* from which he demonstrated these three positions. 1st. That the real presence of Jesus Christ in the Eucharist is a doctrine most clearly revealed in Scripture; since human language could not convey this idea by expressions more unequivocal. 2d. That it is most worthy of God; since it is the most affecting mystery of love, and nothing can be more worthy of God than a love for man exceeding our comprehension. And, lastly, that it is most moral; since nothing is better adapted to make man comprehend the eminent sanctity he should preserve both of soul and body, which, by this mystery, became the living temple of the Divinity. This truth, thus presented, made a powerful impression upon the Protestants; and the Bishop heard some of them say, on leaving the church, "We did not think the Catholics had such strong reasons in favor of their belief." Even a clergyman came to him, who had been struck by his arguments, and had but one objection to make to them. "If what you have just been asserting be true," said he, "you must be purer yourself than an angel; you who daily receive into yourself a God!" "At these words," said the Bishop, in relating the circumstance, "I blushed, looked down, and was silent."

Nevertheless, in his various discourses, Bishop

* Matt. xxvi. 26, 28.

Cheverus remarked that the discussion of the peculiar dogmas of our belief produced but little substantial fruit; since the light thrown on one point left the mind free scope to find out new difficulties on another; the battle-ground was changed, but the enemy was always in the field, and armed. For this reason, he very often endeavoured to prove and inculcate, in every possible manner, the necessity of some standard authority to determine the faith of the learned, as well as of the ignorant. This he considered the capital point on which the whole controversy turned. To convince the Protestants of this truth, he often repeated to them, in the discourses which he pronounced from their pulpits, these simple words, which always produced a good effect: "Every day, my brethren, I read, as you do, the Holy Scriptures; I read them with reflection and prayer, invoking the aid of the Holy Spirit; and yet I meet, in almost every page, things I do not understand; I need the authority of the church to point out the right meaning, and to settle my belief with regard to the passage in question." The audience immediately drew this inference: "If Bishop Cheverus, who is much more learned than we are, does not understand all the Holy Scriptures, how can our ministers tell us that they are a perfectly clear rule of faith for each of us, and intelligible without any foreign aid?" He then, after having convinced them that the

majority of men cannot of themselves decide upon particular points of doctrine, exhibited to them Divine Wisdom coming to the aid of feeble humanity, by instituting a standard authority, which, deriving its origin from Jesus Christ and the Apostles, has come down to us, through an uninterrupted series of pastors, professing always, and in all places, the same unchanging doctrine.

These instructions had so much effect that a person* one day said to him, "I agree with you, that, Christianity being once admitted, Catholicism is a necessary consequence ; if I believed in Jesus Christ, I should be forced, by sound logical reasoning, to believe in the Romish Church." The ministers of the different denominations found it equally difficult to shut their eyes against this truth ; in disputing among themselves, they mutually proved each other clearly in the wrong, and almost always ended by saying to one another, "By what right would you subject my reason to yours ? If I wished to submit my reason to any authority, I would embrace the religion of Bishop Cheverus ; that, at least, may claim for itself the most imposing authority on earth."

Besides these discourses addressed to the people, M. Cheverus several times held public conferences with the Protestant ministers, and always came off victorious. He pressed his opponents closely, but

* [*Ministre* in the original. See Appendix, p. 386. — Tr.]

always with calmness and moderation, and replied to their ravings by the force of reasoning ; to their reproaches, by words as mild as they were convincing ; to arguments that set good sense at defiance, sometimes by a keen retort, and sometimes by a monitory jest. On one occasion, a Methodist minister, in arguing against him, undertook to prove his own position by bringing together texts of Scripture, which had no connexion with each other, and to draw from this combination of incoherent passages a conclusion, which he delivered in a triumphant tone. "What have you to answer to that?" cried he. Bishop Cheverus, perfectly unmoved, replied calmly, "Have you not read in the Scriptures, that *Judas hanged himself*? Well," added he, smiling, "it is also said in the Scriptures, *Go and do likewise*." This sally threw the assembly into a fit of laughter, and made them comprehend, better than any reasoning could have done, the absurdity of the minister's argument, and the strange abuse he made of the Holy Scriptures. Thus Bishop Cheverus, by his sagacity and great learning, silenced the clergymen of the various sects ; and it was the common opinion among Protestants, that *Bishop Cheverus had more learning* than their own ministers ; only, they added, by way of justifying them, that his was human and profane learning, while theirs was the inspiration of the Holy Spirit.

The Bishop of Boston derived the most consoling fruits from all these discourses and conferences. Many

Protestants were not content with merely seeing the light of truth, presented thus clearly to their eyes; they had the magnanimity to follow and embrace the Catholic religion. Among these conversions, there were four particularly remarkable. The first was that of Mr. Thomas Walley, a citizen of Boston, distinguished as much for the elegance of his mind as for his literary acquisitions. He became the glory of the Catholic religion in that city, and exhibited to the world, not only in his own person, but also in his pious wife and numerous family of children, a touching model of all the Christian virtues; of piety towards God, of goodness ever amiable, and of compassionate charity towards others. The second conversion was that of Mr. Samuel Bishop, a counsellor at law, at Newcastle, in the State of Maine. His abjuration was made with the greatest solemnity. It was on Sunday, in the month of August, and a large assembly of people were collected in St. Patrick's church, at Newcastle. In the presence of this multitude, Mr. Bishop, regardless of the opinion of men, pronounced aloud his abjuration of heresy, and his profession of the Catholic faith. He was then baptized; either because he had not before received baptism at all, as is the case with most of the inhabitants of this country, since the clergy no longer believe in the necessity of this sacrament;* or because it had been administered in an unsatisfactory

* [The American reader will make the necessary allowance for statements of this sort. — *Tr.*]

manner. He then received the sacraments of Confirmation and the Holy Eucharist, with a glowing faith and piety which were edifying to all present. But the conversions which awakened most joy in the heart of Bishop Cheverus were those of two Protestant ministers, a father and son. The father was in the actual exercise of the ministerial office; the son had not been settled in the ministry, being the principal of a literary institution. They not only came over to the Catholic faith, but made a solemn profession of all its highest requirements. The father, having received the lesser orders and permission to preach, did not wish further preferment in the ecclesiastical profession, of which he thought himself unworthy. The son, more ardent, desired to abandon all, and to follow Jesus Christ in the ways of religious perfection; but he was tied to the world by the bonds of matrimony. He put up vows to Heaven, and prayed earnestly. God heard his prayers, and touched the heart of his wife, who, on her part, entertained similar views. They opened their hearts to each other; and, the wife having entered a convent of *The Visitation*, the zealous convert, being then free from his engagements, blessed God who had broken his chains, and joined the Society of Jesus, in which he became an exemplary and zealous priest. The Bishop of Boston felt a curiosity to learn from such credible witnesses, whether, during the many years that they had lived in the Protest-

ant belief, they had not entertained some doubts in respect to its truth, and if they should have died easy in that religion. He received the following remarkable reply: that, until the day when they had been instructed and enlightened by him, their sincerity had always been so perfect that they had never thought of doubting; and that it was through his instrumentality alone, that the truth had been revealed to them for the first time. This example, with many others, cheered the heart of Bishop Cheverus, by giving him reason to believe that many Protestants might have the same sincerity, or invincible ignorance, which would extenuate their errors in the sight of God.* He also concluded from it, that we ought to be very indulgent towards those who are deceived, and extremely slow to condemn them. "God only," said he, "sees the depths of the heart;

* Such honest conviction may easily be conceived of in a country imbued with so many prejudices against the Catholic church. In any other country, where such prejudices do not exist, and the intercourse with well-informed Catholics is frequent, it would be more difficult to conceive of it, though perhaps possible in certain circumstances. Further, the sentiments of Bishop Cheverus, with regard to the efficacy of such sincerity in the eyes of God, are conformable to the general opinion of Catholic theologians. St. Augustine inculcates it (Lib. IV., *De Baptismo, contra Donat.*, cap. xvi.). The Faculty of Theology at Paris says, to the same purpose, (*Censure of Emile*, proposition 52,) "Many, the number of whom God only knows, although brought up in commu-

he alone can judge of its sincerity; and we ought to leave the secret with him."

Amid all the anxieties of the Bishop of Boston for the increase and sanctification of his flock, he saw it enlarged beyond his expectation, by the arrival of numbers of unfortunate Frenchmen, whom the disasters of the colonies had driven forth to wander from country to country, seeking an asylum, safety, and the means of living. Many of them had already taken refuge in Boston, before his arrival there; and since then, they had continued to come in considerable numbers; attracted, perhaps, by his reputation for charity. Looking upon them as men in distress, Christians, and unfortunate Frenchmen, Bishop Cheverus, received them with all the kindness that these claims upon his charity would naturally inspire. He assisted them, first, with all that he had, for he al-

nions divided from the Catholic church, are pardoned, on the plea of insurmountable ignorance, for schism or heresy. We do not regard them as aliens from the church, out of which there is no salvation. They may firmly believe many truths, which are retained in their communions, and which may suffice effectually for their salvation." Finally, the celebrated Nicole, whose adherence to rigid doctrine is well known, himself says, (*On the Unity of the Church*, Liv. I. c. iii.,) "According to all Catholic theologians, there are a great number of living members and true children of the church in other communions; since there are so many children constituting always a considerable part of them, and there may also be some such believers among adults."

ways began by stripping himself; then with all the alms he could collect, for he, who never asked any thing for his own wants, did not fear to ask for the necessities of others. In distributing his bounties, he doubled the benefit by his delicate manner of bestowing it. As these refugees were, in general, men of honorable condition, who would have felt it a humiliation to ask assistance, and to whom it was painful even to receive it, Bishop Cheverus aided them with so much delicacy and judgment, that self-love, so far from being wounded, was, on the contrary, enabled to rejoice, in the regard and marks of respect which he lavished upon them, in order to soften, as much as he could, their sad condition, and make them forget, if possible, that they were unfortunate. He visited them often, to testify his esteem and interest; but, more than all, to assure himself that they wanted nothing. These visits paid to the unfortunate, were not without consolation to himself. Beside the pleasure a kind heart experiences in solacing misfortune, he had the happiness sometimes of meeting with lofty virtues. Entering, one day, a house, which till then had escaped his benevolent vigilance, he found its inmates in extreme want of every thing. Afflicted at the sight, he reproached himself for their sufferings, and asked pardon. "You must have passed many sad days here," said he. "No, Sir," replied the father, a venerable old man whose faith and piety were worthy of patriarchal times, "it is

true we have been in extreme poverty ; but we have not been sad nor unhappy. We have put our confidence in God, who never abandons those who hope in him ; and we knew that his providence would come to our aid." Words so full of faith, spoken with the calmness and serenity of virtue, so affected the heart of Bishop Cheverus, that he never could relate the circumstance afterwards without emotion ; and he said this was the most perfect image of the just man, that he had ever seen on earth.

But if among these victims of misfortune instances of exalted virtue were met with, he found also faithless Christians, forgetful of their salvation, and careless in regard to their eternal destiny. In these cases, he administered spiritual alms as well as temporal ; endeavouring to recall these erring hearts to the practice of their religious duties. To insure success, he began by making virtue appear amiable and attractive in his own person, gained the heart by kindness, and was so observant of propriety with respect both to time and manner, as to make what he said to them appear like the advice of a friend, rather than the hard and wearisome lessons of a master or censor ; and the suggestions prompted by his zeal were so mild, so tender, and affectionate, that they were almost irresistible. Among these refugees was a man of so violent a character, and of a disposition so wrathful and terrible, that every one was terrified at his fits of passion, to which many who had had quarrels with him

had already fallen victims. He was, in other respects, a man of elevated sentiments and a strong mind, whose passions required only a friendly hand to restrain and direct them. Bishop Cheverus, whose penetrating glance could detect the characters of men, very soon discerned the mixture of good and evil in the soul of this fearful man. He set himself to work to gain his affection by all honorable means. The feelings of honor and delicacy were aroused in the man, and urged him to make some return; and it was not long before a great intimacy took place between them; they were friends. The Bishop of Boston became the master of his heart, directed, governed, and softened him, and he soon appeared a new man, mild and gentle, and a fervent Christian. In becoming the friend of Bishop Cheverus, he seemed to have found another soul, another character, a new life. From that time, also, he never called the Bishop by any name but *Father*; and never did a son exhibit more tenderness and devotedness towards the author of his existence.

Though the occupations of Bishop Cheverus were many and great in his own diocese, yet he could also supply the demands of other dioceses. Although New York had been erected into a bishopric, yet it had no bishop, in consequence of the death of the person appointed to that place, who, however, had never been able to go there. Bishop Cheverus

supplied his place. The Jesuits had charge of the church there, and whenever they thought his presence might be useful to the cause of religion, he repaired immediately to New York, without ever suffering the distance or any other consideration to prevent him. Among the various ceremonies he performed there, one of the most solemn was the consecration of the cathedral, a large and beautiful church in the Gothic style, one hundred and twenty feet in length, and eighty feet in width. On Ascension Day, Bishop Cheverus dedicated it to Saint Patrick, in the presence of all the principal inhabitants of the city, and an immense multitude of spectators. The church was filled to overflowing, and great numbers could not gain admittance. It was indeed a day of triumph for religion, in this great Protestant city; and Bishop Cheverus celebrated it, says a New York Journal, "*with his usual spiritual eloquence, and wonderful appropriateness,*" in the sermon which he pronounced, after reading the Gospel for the day, upon these words from the Psalms: "Lord, I have loved the beauty of thy house: *Domine, dilexi decorem domus tuæ.*"

The zeal of the Bishop of Boston was not confined to the different parts of the United States; it embraced the whole world; he sympathized in the afflictions of the whole church. We find a touching proof of this in a letter which he addressed, a few years after his consecration, to the Archbishops and Bishops of Ireland. These venerable prelates had

been much afflicted and disquieted by the persecutions, which Bonaparte was then enkindling against the church ; especially in the person of its head, the illustrious Pius the Seventh, whom he had driven from Rome, and deprived of his estates. They had written to many Catholic bishops, to concert with them the best course to pursue, in times so critical. Bishop Cheverus having received such a letter, in concert, doubtless, with the other Bishops of the United States, wrote them a reply, breathing the most touching zeal in the cause of the church and its august head. “ We are connected with the sovereign Pontiff,” says he, “ as the members of the body are with the head ; and if, as Saint Paul says, ‘ when one member suffers, all the members suffer with it,’ how much more must all the members feel for the sufferings of the head which governs them. We mourn with you, venerable brethren, and feel a holy indignation ; with you, we express our detestation of the outrage which drives an old man from the home of his fathers ; which persecutes and afflicts a Bishop without reproach ; strips the supreme mother Church of her patrimony ; and overwhelms with insult a Pontiff, who has done nothing but good. We declare also before God, that we will receive with humble respect the advice of our Most Holy Father, though detained in captivity ; and that his wishes, as well as his orders, shall always find us docile and obedient. Nevertheless, we shall not consider ourselves bound

by letters which shall be given us as coming from him, except so far as we have incontestable evidence that they were written by him in full and perfect liberty. And, should he die, which may God forbid, in the midst of these great perils of the church, we will recognise no one, whom terror and violence shall place in his stead in the chair of Saint Peter. We will submit only to him whom the majority of the bishops throughout the world, and the generality of the Catholics, shall recognise as the undoubted successor of Saint Peter.”*

* “*Summo Pontifici, velut membra capiti, adhæremus et subjicimur: cùm autem, ut ex S. Paulo habemus, si patitur unum membrum, compatiuntur omnia membra, quantò magis capitis ipsius acerbos dolores amarissimum suū sensum in omnibus membris excitari oportet! Vobiscum, venerabiles fratres, lugemus et apud Dominum indignamur. Vobiscum infandum illud pronunciamus, quod senex domo, patriâ exturbetur, episcopus insons affligatur, Ecclesia magistra patrimonio exuatur, et benè meritus Pontifex contumeliis exagitetur. Interim coram Domino profitemur nos sanctissimi patris, etsi in captivitate detenti, monita humiliter audituros, ejusque votis et mandatis promptè obtemperaturos; nunquam tamen litteris tanquam ab eo emanantibus constrictos nos esse censebimus, nisi priùs sublata fuerit omnis vel minima suspicionis umbra quòd plenâ perfectâque libertate non sit gavisus. Si autem è vivis excedat (quod in tantis Ecclesiæ periculis Deus avertat!) et per vim terroremque in Petri cathedram ascendere quispiam attentaverit, ità animo comparati sumus, et populo sollicitudini nostræ commisso persuadere conabimur, neminem pro vero et indubitato S. Petri successore agnoscendum, nisi quem longè major pars episcoporum totius orbis et ferè omnis populus catholicus pro tali agnoverint.”*

The last part of this letter, while it makes known to us the prudent and enlightened devotion of the Bishop of Boston to the Holy See, informs us, also, what was then feared by the Catholic world from the despotism of Bonaparte. Happily, Providence, which calms the tempest by a word, and sets bounds to the raging floods, was also able to arrest, in time, the career of the ambitious emperor, and break his power. It was not long before all Europe arrayed herself against the colossal power that wished to trample her in the dust; all the armies of the north poured in upon France. Bonaparte fell; sovereigns and people were set free; and the Head of the Church, so long a captive, was allowed to return to the Eternal City, and thence continue to exercise his salutary and pacific sway over the Catholic world. An event so propitious for the peace of the world was greeted with enthusiasm by the inhabitants of Boston; and a day of public rejoicing was appointed, in commemoration of it. But no one felt more joy on the occasion, or celebrated it with more delight, than Bishop Cheverus. His joy was in proportion to the grief he had felt on account of the oppression of the church and its august head. He also observed a day of solemn thanksgiving in his church; caused the *Te Deum* to be sung, with all possible pomp; and pronounced a discourse, in which he surpassed himself. "Never," say the Boston journals, "was he so eloquent and pathetic before; and it is impossible to express with what transport and

with what a tone of triumph, he celebrated the liberty of an enfranchised world, the deliverance of the church from a degrading thralldom, the cessation of the scourge of war, which, for so many years, had cut off whole generations of men, the restoration of peace upon earth, and of the Bourbons to the throne, all nations becoming friends once more, and universal love uniting all." A Boston journal * adds: "These effusions of pulpit eloquence were without effort; for his heart was full of sympathy for mankind, and he suffered and enjoyed with those near or remote." In the evening, the whole city was illuminated. But the illumination of the cathedral, and especially of the cross on its summit, by the Bishop of Boston, surpassed in magnificence all others, whether of public buildings or private houses. He looked upon this celebration as the triumph of religion and the church, and the glory of the Apostolic See; and he was desirous of manifesting all the joy that interests so dear ought to inspire in the heart of a Catholic.

Some time after this event, the church of the United States suffered a severe loss, in the death of its metropolitan, Mr. Carroll, Archbishop of Baltimore. This loss was the greater and the more sensibly felt, in consequence of the successor whom he left being an infirm old man, wanting the physical strength which the office demanded, and regarding himself as already on the verge of the tomb. This person was

* [Boston Monthly Magazine, June, 1825.]

Mr. Neale, heretofore Assistant Bishop. The venerable old man, deeply feeling the embarrassment of his situation, petitioned the Holy See to associate the Bishop of Boston with him as his assistant ; representing this prelate as the most able to assist him, while he lived, in the government of his diocese, and the best adapted, to succeed him after his death, as the head of the Catholic church in the United States. The Sovereign Pontiff appeared to favor this proposal ; but wished to ascertain, in the first place, how he was to supply the place of Bishop Cheverus in Boston. When Bishop Neale received this answer, he earnestly besought the Bishop of Boston to come to him as soon as possible, that they might confer together on subjects of the greatest importance to the prosperity of the American churches. The Bishop of Boston having come, and being informed of the letters from Rome which consented to appoint him Assistant Bishop of Baltimore, was surprised and afflicted. He protested strongly against the measure, and represented to the Archbishop, that to tear him from Boston was to sacrifice the infant church there ; that M. Matignon was the only priest that knew the diocese, and was well known in it ; but that, bowed down by years and still more by infirmities, it was impossible to think of burdening him with the duties of the Bishop's office. Bishop Neale had no difficulty in understanding these reasons, and consented that Bishop Cheverus should remain at Boston, where his presence

was so necessary ; but he proposed to him another arrangement, to be submitted to the Holy See, which was confined to these two points, namely : first, that he should from time to time summon him to Baltimore, in order that he might find in his counsels, his friendship, his co-operation in the ministry, the aid, the consolation, and the support, which he needed : secondly, that, on the death of the Archbishop of Baltimore, he should without delay come to fill his place ; so that this diocese, the most important in the United States, from being the metropolitan see, as well as from the number of its priests and members, should never be without a bishop. Bishop Cheverus replied, that he should in all things obey the will of the Holy See ; but that he saw in this new arrangement serious difficulties ; and he did all he could, to induce the Archbishop to choose an assistant who should be always with him. He mentioned to him many Jesuit Fathers, and proposed M. Maréchal, a priest of St. Sulpicius, who had already been thought of for the See of Philadelphia, assuring him that they were much better fitted for the situation than he. The Jesuits remonstrated ; and M. Maréchal objected. In the midst of these discussions, originating in and continued from modesty, Bishop Cheverus hastened to write to Rome, in order to ward off the blow which threatened him. "The church of Boston," he says in his letter,*

* "*Sponsa facta est mihi dilecta ecclesia Bostoniensis, nec illud unquam in mente habui ut illam desererem. Omni-*

"has become to me a dearly beloved spouse, and I have never thought of abandoning her. It is the universal opinion, as it is also mine, that the Catholic religion would suffer serious injury from my removal, and the introduction of a new bishop, unknown to the people and a stranger to their characters. The diocese of Baltimore has priests much more worthy than myself, (I say it before God, and in the sincerity of my soul,) especially among the Jesuit Fathers, whose excellent qualities, whose piety, zeal, and indefatigable labors are above all praise. The seminary of Baltimore likewise affords men truly apostolical; and two among them, already chosen bishops, are the joy and pride of the church of the United States. I pray, then, most earnestly, that some one more worthy than myself may be selected, as Assistant Bishop of Baltimore."

After having written and despatched this letter, of which we have only given a few extracts, Bishop

bus persuasum est, nec ego dissentire possum, Catholicam religionem multum detrimenti capturam esse, si ab hac recesserit ille quem cognoscunt et a quo cognoscuntur, et episcopus illis ignotus, meritis licet major, in meum locum succedat. Inter sacerdotes diœcesis Baltimorensis plurimos meipso valdè digniores ex animo et coram Deo arbitror, præsertim inter patres S. J., quorum eximix dotes, pietas in Deum, zelus, et labores indefessi, nunquam satis commendari possunt. Verè apostolicos habemus quoque in seminario Baltimorensi sacerdotes S. Sulpicii; ex eorum sodalitia assumptis duobus episcopis gaudet jam et gloriatur fœderatæ Americæ ecclesia. Ut alius dignior eligatur, enixè precor."

Cheverus took leave of the Archbishop, beseeching him to think no more of him, and returned to Boston; but he felt sad and uneasy. Bishop Neale, after much reflection, decided in favor of M. Maréchal, and requested that he might be made Assistant Bishop of Baltimore. When the Bishop of Boston was informed of this, he wrote a second letter to Rome, to express his satisfaction, and ask the favor of never being separated from his beloved church at Boston.

"I have suffered," he says in this letter, "and my heart has been continually agitated by fear, lest the obedience which I owe to his Holiness, and which must always be the rule of my conduct, should force me to abandon my beloved flock. But to fear and anxiety have succeeded peace and happiness, since I learned the nomination of M. Maréchal, as Assistant Bishop of Baltimore. Now I pray, I supplicate, I entreat, with heartfelt earnestness, that I may never be transferred to any other diocese; that I may be permitted to consecrate all my cares to my small, but beloved flock; to sacrifice to it all that I have, to sacrifice myself. I shall rejoice to see M. Maréchal in the exercise of the episcopal office in that city, where he and his colleagues, the priests of St. Sulpicius, have been the guides and models of the clergy, and have obtained universal respect." *

* "*Continuus cordi meo dolor erat, ne dilectum gregem relinquere me cogeret obedientia quam debeo semperque prestare intendo Sanctitati Sux; sed pax et lætitia timoris et*

Free from all anxiety, and living only for his beloved church at Boston, Bishop Cheverus was pursuing in peace his useful and important labors, when he learned that two Jesuit Fathers were about to sail for Rome, whither the Archbishop of Baltimore had despatched them on business relating to his diocese. He immediately transmitted to them a letter for the Holy See, which exhibits the pleasure he felt in speaking their praise, and expressing the tender friendship that bound him to them. "I learn," says he in this letter, "that the venerable Father Grassy is about to proceed to Rome; he will verbally inform you of the state of our churches; from his pure lips you will learn the truth as it is. I have the most profound veneration for this beloved Father of the beloved Society; and this sentiment I entertain in common with the other bishops, and all ecclesiastics who love piety. The companion of his voyage is the worthy Father F. of the same society, whom I have the honor of numbering among my most intimate friends. We pray for the speedy return

anxietatis locum occupaverunt, ex quo didici Rev. et certè digniorem Marechal coadjutorem Baltimoreensem a Sanctitate Suâ fuisse constitutum. Precor nunc, imò supplex et enixè rogo, ut nunquam ad aliam sedem transferar. Liceat parvo quidem, sed dilecto gregi invigilare et pro eo impendere et super impendi. Gaudeo quod ibi præsulis vice fungatur Rev. Marechal ubi ipse et ejus socii, S. Sulpicii sacerdotes, cleri norma et institutores fuerunt et omnium venerationem sibi conciliarunt."

of these two Fathers, accompanied by new laborers of their own society. For here the harvest is abundant, but the laborers few; and we need men like those whom the Society of Jesus furnishes. They are truly ministers who do honor to the church, and rightly dispense the word of truth." *

The great affection that the Bishop of Boston entertained for the Jesuits was extended also to the priests of St. Sulpicius; he was intimate with all the directors of the Seminary at Baltimore, but more particularly with the Superior, M. Nagot, whom he venerated as a saint, and loved as a father. He took pleasure, afterwards, in relating how this venerable Superior, wishing to resign his situation that he might give all his thoughts to his own salvation, requested him to manage this business with the Archbishop of Baltimore, and to come and install his successor. Bishop Cheverus did both; and was touched, as well

* "Audio ven. P. Grassy S. J. Romam citò transmeaturum. Ipse vivâ voce quæ ad ecclesias nostras spectant negotia explanabit: ex ipsius puro ore genuinam audies veritatem. Unâ cum aliis episcopis cæterisque quibus pietas cordi est ecclesiasticis viris dilectum dilectæ societatis Patrem maximâ prosequor veneratione. Ipsi comes adjungitur dilectus P. F. ejusdem societatis, quem inter mihi amicissimos numerare gaudeo. Citò redeant ad nos precamur, hi duo Patres novorum sociorum coronâ stipati. Messis multa in his locis, operarii pauci; et talibus indigemus operariis quales suppeditat societas Jesu. Hi nempè sunt operarii inconfusibiles, rectè tractantes verbum veritatis."

as edified, by the humility of this good old man ; who, as soon as his associate was proclaimed Superior, went and fell on his knees, to promise him obedience and ask his benediction. He also corresponded with the priests of St. Sulpicius, at Montreal in Canada ; and, though the distance was great, he travelled there repeatedly, in order to serve them, and attempt to mediate between them and a powerful personage who was opposed to them. He longed for the pleasure of having them at his disposal, to make them priests for his own diocese, which was destitute. But this being impossible, for want of personal and pecuniary resources sufficient to establish, agreeably to a resolution of the Council of Trent, a seminary where priests to aid him might be educated, he chose some virtuous and intelligent young persons, whom he thought suited to the clerical profession, took them home with him to his own house, gave them lessons, had them attend him in the performance of the various duties of his ministry, and taught them the practice, while they studied the science, of their profession. They were exercised in singing, in the various ceremonies of the church, and in preaching. And while he thus enjoyed the consolation of preparing good priests for future ministry in the church, he experienced the present important advantage of giving more pomp and majesty to the religious services. Nothing could be more delightful than this seminary in the episcopal residence. Every thing was done by rule ;

but, at the same time, from affection. They feared to displease, because they loved him ; they anticipated all his wishes, because they were happy to do any thing that was agreeable to so good a master ; and this attachment did not end with their clerical education. More than ten years afterwards, some young ecclesiastics took a voyage from Boston to Bordeaux, for the sole purpose of seeing once more their former teacher, and enjoying the pleasure of his society ; and when duty forced them to part from him, to return to their post, there were cries of grief, and distress, and tears, as if they had lost a father or a mother.

At the same time that the Bishop of Boston was training up fellow-laborers for the ministry, he was engaged in an enterprise of the greatest importance. Hitherto, there was not in his diocese a single Catholic establishment for the education of young persons ; consequently, their parents were reduced to the necessity, either of educating them themselves, which was in most cases impossible, or of sending them to Protestant institutions, where they were imbued from childhood with errors and prejudices against the Catholic church. It was of the utmost importance to find a remedy for so great an evil, and to open a pure fountain, where they might at the same time imbibe sound doctrines, and acquire such knowledge as would best fit them for their condition in life. But, on the other hand, such an undertaking was attended with very serious difficulties. It was a

pious work, which offered but little to be hoped for in the present life, and there was but one religious community, that could take charge of such an institution, and offer sufficient guaranties for its stability.* Then how could the nuns be induced to come so far, and what would be said of such a thing in Boston? Would a country, so imbued with prejudice against monastic vows, suffer a nunnery to be established? And finally, where could they obtain a building for the purpose, and the means of supporting this new community? All these difficulties did not deter the Bishop of Boston; and his prudence understood how to overcome all obstacles. He applied to a community of Ursulines, celebrated for their skill in the education of youth, and obtained a company from it. He appealed to the generosity of his dear Catholics, and they furnished the funds necessary for the purchase of a house, and the maintenance of the nuns. The Ursulines arrived; and the next day the public journals announced the intelligence, expressing sentiments not altogether hostile,—their respect for the Bishop who was instrumental to their coming prevented this,—but, to say the least, not very friendly. Bishop Cheverus replied himself, the day after, in the public prints, and demonstrated that the union of twelve persons, who were pleased to live together in the same house without wishing to go abroad, was the most innocent act in the world, in the eye of the law; and that to wish to prevent their doing

* [And this was in Canada.—*Tr.*]

so would be a direct violation of personal liberty. From that day not a disapproving voice was heard; the Ursulines were quietly established in Boston, and, in a very short time, received a great number of pupils as boarders; and the Protestants themselves, convinced of the superior education which young persons received at this institution, wished to place their children there.*

Bishop Cheverus possessed such influence, that when he was known to approve of any measure no one ventured to oppose it. Some monks of the order of La Trappe, driven from their own country by the Revolution, and learning from report the consideration in which he was held, came to him, with a view of attempting to re-establish their scattered community in his diocese. He received them with his accustomed kindness, lodged them in his own house, and fed them at his own table; offering them, with a generous and amiable hospitality, for as long a time as they pleased, his services and protection, to enable them to succeed in establishing themselves in the country. But he insisted on the condition, that they should depart somewhat from their rules, which were, in his opinion, incompatible, in many respects, with the extreme rigor

* In 1834, this convent was burned down and wholly demolished by Protestants, and the incendiaries, being cited before the tribunals, were acquitted! [After Bishop Cheverus left Boston, the Ursulines transferred their residence to a new convent, built for them in Charlestown, near Boston. It was this building that was burned in 1834.—*Tr.*]

of the climate.* These pious monks would not consent to this, and proceeded to another country.

Bishop Cheverus, however, notwithstanding the universal respect in which he was held, and the gratifying success that he had thus far met with, passed many days of sadness and hours of grief. For a considerable time, he had observed that his worthy and excellent friend, the Abbé Matignon, was perceptibly declining, and drawing near the tomb. The fear of losing this venerable man, whom he honored as his guide, and loved as a father, was an affliction that increased daily, with the progress of his friend's illness; and its severity can be conceived by those only who have known Bishop Cheverus, and can appreciate all the tenderness, affection, and sensibility of his soul. On the 19th of September, 1818, a day which seemed destined by Providence to be one of peculiar grief to him, the approaches of death were manifest; he had the firmness to administer the last sacrament to his friend, to be present in his agony, and to close his eyes. In this trying moment, and in all the anguish of his heart, his strength of soul did not forsake him. Unlike those friends, who, listening only to sorrow, and not to the inspirations of faith, avoid the obsequies of those they love, he chose to preside himself at the funeral

* Bishop Cheverus thought that the midnight service of the Trappists, especially, could not be performed in a climate where the cold was so severe.

ceremonies, and pay the last duties to his worthy friend ; and he wished to do this with a solemnity unprecedented in a Protestant city. The body was borne in procession through the streets of the city, with mournful chants, and he brought up the procession, with the mitre on his head, surrounded by all the Catholics in tears. The inhabitants of Boston respected the funeral ceremonies, unwonted as they were ; and, by their silence and orderly demeanor, showed that they honored the grief of Bishop Cheverus, and the memory of his friend. The greatest order was observed throughout the procession, and one would have said, that, for that day, all Boston was Catholic. The next day, all the journals of the city, instead of taking any exception to these ceremonies, tendered their thanks to Bishop Cheverus for having so good an opinion of the friendly disposition of the people of Boston, and for knowing how to appreciate the profound veneration they felt for his worthy friend. It is difficult to give an idea how sensibly Bishop Cheverus was affected by this honorable conduct. This incident remained engraven on his heart, as one of the most affecting testimonies of interest he had ever received from the people of Boston.

Nevertheless, from that mournful day Bishop Cheverus seemed a stranger to happiness ; the remembrance of M. Matignon was continually present with him, and daily renewed his grief. He felt

himself alone and desolate, though surrounded by so many persons who tenderly loved him; and was obliged to perform immense labors, though weighed down by such heavy affliction. His engagements, before so numerous, were rendered doubly arduous by the death of M. Matignon; as all the ministerial duties performed by that worthy priest devolved upon him. To these multiplied toils was added the asthma, from which he had long suffered some inconvenience, but which now made alarming progress. Still he would not relax in his endeavours to accomplish all the labors before him. He attended to every duty, and seemed to multiply himself that he might meet every demand upon him. He admitted two of his pupils to priest's orders, that they might supply his place in Boston, while he was absent on his missionary visitations. He went each year, as in the days of his best health, to visit the Penobscot and Passamaquoddy Indians; and even built them a church on the banks of their river. During the severity of winter and the heats of summer, he was seen, as heretofore, hastening from place to place, wherever there was good to be done, misfortune to be consoled, or the sick to be visited.

Such arduous exertions soon impaired his health very much, and increased the asthma under which he was laboring, to an alarming degree. The physicians declared to him, that the only way to save his life was to visit a milder climate; that otherwise the

severity of the winters at Boston would, in a few years, bring him to the tomb. Notwithstanding the advice of his physicians, his natural desire to behold his country and his family again, and the sadness which the death of M. Matignon had diffused over his residence in Boston, Bishop Cheverus would not desert his post. Faith had placed him there, and faith kept him there; and he was determined to die in the new country that had adopted him for a son. He had even marked out his place of sepulture beside his illustrious friend M. Matignon, expecting that God would soon call him to himself, and looking with calmness on his anticipated departure from this life.

But he was called to a trial, which to a soul like his was worse than death,—a state of debility that no longer permitted him to answer all the demands made upon him. Suffering then himself from the sufferings of the mission confided to his care, he thought of resigning his office to some other person, who, with better health, might render his ministry more useful; and of retiring to the bosom of his family, there to terminate an existence which he believed was approaching its end. He made known what was passing in his mind to some of his friends in France, who urged him to put his design in execution. Still, as he felt the importance of this step, he would not be precipitate; and for three years he suffered this thought to remain buried in his own breast.

At the commencement of the year 1823, he received a letter from Prince de Croy, Grand-Almoner of France, which announced to him his nomination to the Bishopric of Montauban. M. Hyde de Neuville, Ambassador of France in the United States, who had seen with pain the health of the Bishop of Boston wasting away, convinced from the opinions of physicians that a more genial climate would re-establish it, and preserve to religion so worthy a prelate, had, on his return to Paris, made known to the King his great worth, inducing this prince to recall him, and restore him to the kingdom, to which by birth he already belonged. Louis the Eighteenth entered warmly into the views of his ambassador, and immediately appointed the Bishop of Boston to the See of Montauban, and directed the grand-almoner to notify him of this appointment. His letter was extremely urgent. "I have every reason to believe," said the grand-almoner to him, "that Divine Providence has prompted this arrangement, for its own glory and the good of the church. His Majesty, relying on your readiness to respond to the high confidence he feels in your piety, zeal, and devotion to his person, will be pleased to learn that your departure for Europe will take place immediately." The Prince de Croy, on his own part, earnestly entreated him to return without delay, adding, that the Nuncio of his Holiness, at Paris, would take upon himself to see that he was regu-

larly dismissed from the bishopric of Boston, and would proceed according to canonical rule with respect to his new See.

Surprise was the first feeling awakened in the mind of Bishop Cheverus, on the reception of a letter so unexpected ; but this soon gave place to other feelings, which contended in his breast and threw him into a state of violent agitation. The thought of returning to his family, which at first struck him so agreeably, no longer appeared to him so delightful, when he was about to put it in execution. His love of country, the pleasure of his sovereign, and the difficulty of continuing so laborious a mission, all pleaded strongly in favor of France. But then his beloved flock, which he must abandon ; religion, to which he felt, notwithstanding his infirmities, that he might still be useful ; his disconsolate priests, who, when informed of the letter he had received, wished to follow him wherever he should go ; his Ursuline convent, whose very existence he should endanger ; and, finally, the tears that would be shed for him ; all these appealed still more powerfully to his heart. This conflict of contending feelings was so violent, that, for several days, he could only weep and pray, without being able to come to a decision. In these trying circumstances, he consulted the Archbishop of Baltimore and the Sulpicians at Montreal ; particularly M. Roux, the superior of the seminary, in whom he placed entire confidence. Their unanimous opinion was, that

it was his duty to remain. This was sufficient to determine him; and he wrote immediately to the grand-almoner, to express his gratitude and give the reasons for his refusal. These were the same that he had before assigned to the Holy See, to prevent his being transferred to the Archbishopric of Baltimore. "In consideration of these reasons," he adds, "M. Maréchal was appointed in my stead; and the church of Baltimore was a gainer by it. I pray that you will make another nomination, from which the church of Montauban will reap a similar advantage. If his Majesty will allow me," he goes on to say, "as I beseech him to do, to remain here still longer, this establishment will gain strength, and my flock and the inhabitants of Boston will bless the name of the king of France. They now see daily at my house the portrait of his Majesty, beside that of his martyred brother; and they would fain be indebted to him for my prolonged residence here. They know that the kings of France have always been disposed to favor missions; as has been so truly said in the ninth chapter of the fourth book of the 'Genius of Christianity,'* which I have translated, and read to them from the pulpit. May I venture to hope that his Majesty will pardon me for doing what I believe before God to be my duty."

The contents of this letter were soon known to the people of Boston, who were all much disturbed and

* See, at the end of this work, this interesting passage.

afflicted by the fear of losing so excellent a pastor ; and, the better to insure its success, more than two hundred of the principal Protestants in the city added to it their entreaties and petitions. "We rejoice," they say, in their letter, "that the exalted merit of Monseigneur l'Evêque Cheverus is so justly appreciated by your highness, and by his sovereign, and the evidence of his worth is found in the distinguished favor of a nomination to the Bishopric of Montauban. . . . It is impossible for us to make known to you, by any words, how entire, grateful, and beneficent is the dominion of Bishop Cheverus over all to whom he ministers in his apostolic authority. We hold him to be a blessing and a treasure in our social community, which we cannot part with, and which, without injustice to any man, we may affirm, if withdrawn from us, can never be replaced. If the removal to the proposed diocese would be conformable to his wishes, we should mourn over this in silence. If it proceed from your own wishes, and those of his sovereign, to have this truly estimable prelate associated in the immediate Church of France, it would not become us to attempt to oppose those wishes. But if the removal can be referred to the principle of usefulness, we may safely assume that in no place, nor under any circumstances, can Bishop Cheverus be situated where his influence, whether spiritual, moral, or social, can be so extensive as where he now is." This letter, so honorable to Bishop Chev-

erus, was despatched to Paris at the same time with his own; but neither the one nor the other restored peace and happiness to his soul. The sacrifice he had just made of France was a wound still fresh; and, at the same time, he was apprehensive lest the King should make demands that he must comply with. "My heart is divided," he wrote shortly after to M. Hyde de Neuville; "but I think myself obliged, for the good of religion, and even for the honor of the French name, not to desert my post. If you had witnessed the struggles I have endured, if you had known exactly my situation and that of my diocese, you would pardon my refusal, I am sure of it. In my letter to the grand-almoner I have stated the reasons that prompted it; and I shall not feel happy until I learn they are satisfactory."

Bishop Cheverus, however, did not reveal all that was passing in his own breast; he appeared calm, and seemed to think only of re-assuring his beloved Catholics and his numerous friends; he promised that he would not abandon them, and continued his labors as far as his strength allowed him. The dreaded letter soon arrived. The King would not accept his refusal, and directed his grand-almoner to insist strongly on his prompt return to France. The grand-almoner immediately wrote a second letter to Bishop Cheverus, in which he urged, 1st. *The express will of the King*, who summoned him, a second time, to return as soon as possible, and take charge

of the diocese of Montauban. 2dly. The state of his health, which had first induced him to think of returning to France; "*and I am informed,*" said he, "*that this reason continues in full force.*" 3dly. Motives drawn from the present situation of the clergy in France. "Your great distance from us," he said, "prevents you, doubtless, from forming an exact idea of this situation, of the diminution of our resources, after such protracted troubles, and how few persons we have among us qualified to hold the higher offices. I have, moreover, looked upon your return as a blessing of Providence, and as an alleviation vouchsafed to me amid my numerous anxieties." He alleged the deep affliction his refusal had caused, the displeasure the King would feel if his expectations were disappointed, and the *designs of Heaven*, which he must recognise in this concurrence of circumstances; and concluded by urging him to hasten his departure.

Bishop Cheverus felt that it was impossible for him to resist these urgent entreaties; he thought he discovered in them the hand of Providence; more particularly as the physicians had just declared that his health could not endure another winter in the severe climate of Boston. His choice was made; but it cost him many pangs. To leave Boston was like rending his heart in twain; it was a partial death. And, as if he regarded the day of his departure as the day of his death, he wished before

it arrived, according to his own expression, "*to execute his will.*" He gave to the diocese the church, the episcopal residence, and the Ursuline convent, which were his property. He left to the bishops who should succeed him his library, which consisted of standard works, and which he parted with most reluctantly. Finally, he distributed all the rest of his possessions among his ecclesiastics, his friends, and the poor; and as he had come to Boston a poor man, he chose to depart poor, with no other wealth than the same trunk which, twenty-seven years before, he had brought with him. He even wished to leave behind him his chalice, his cups, and his crucifix; and he did not conclude to take them, until it was observed that they had belonged to his family.

The people of Boston were moved to tears to see him thus strip himself of every thing; and many of them testified, by acts of the noblest generosity, how much it affected them. One of the most remarkable instances of this was in the case of a grocer, who, by many years of frugality and industry, had at length amassed about twelve hundred dollars. This excellent man brought this fruit of his savings to Bishop Cheverus, begging him to accept it; "because," said he, "after you have thus deprived yourself of every thing for us, I fear lest you should be in want yourself; and if I could suppose this to be the case, it would embitter my whole life." Bishop Cheverus could hardly make his refusal seem consistent with the grat-

itude which was manifested by his tears and his extreme emotion. Entertaining the same apprehension as the generous man of whom we have just spoken, the principal inhabitants of Boston, Protestant as well as Catholic, subscribed to a large amount, and came in a body to declare to M. Cheverus that this sum was entirely at his disposal; that, from that moment, he could use it as his own, and that afterward he could draw as he had need upon this fund, which was his own, and which should never be exhausted any more than their gratitude. This generous conduct affected Bishop Cheverus beyond expression; but, at the same time, added to the poignancy of his grief in parting with men so kind and so devoted to him.

From all quarters adieus, expressions of regret, and testimonials of interest poured in upon him, and inflicted on his heart additional pangs. "Oh! my God," wrote the Archbishop of Baltimore to him,* "what will become of the American church? although settled at a great distance from me, you were, next to God, my greatest dependence. Will it be possible for me to govern this province of the church after your departure?" The journals, even those of the Protestants, expressed equal regret. "This worthy dignity of the Roman Catholic church," say they, "has been with us nearly thirty years, and during this period he has enjoyed the confidence and respect of all classes of people. The amenity of

* Monseigneur Maréchal was then Archbishop of Baltimore.

his manners as a gentleman, his accomplishments as a scholar, his tolerant disposition as a religious teacher, and his pure and apostolic life, have been our theme of praise ever since we have known him. We regret his departure as a public loss." * There was not a single individual, even to the jailer, who did not lament the loss of this most worthy pastor. He came in tears to bid him adieu. The Bishop said to him, with his accustomed kindness, "All who leave you are delighted to get away from you ; such is not the case with me ; I leave you with regret, and I shall always remember your kind treatment towards the poor prisoners." The Catholics, as may well be supposed, were not the last to express to him their grief. This they did in an affecting address, from which we can give here only a few extracts. "Dear father," say they, "permit your flock penetrated and subdued by grief, to place before you an humble offering of gratitude and affection. Your departure, which has now become certain, is to us a most afflicting dispensation of Providence ; and the event has inflicted a wound, whose anguish time may assuage, but can never heal. As a religious community, we were connected and consolidated under your auspices ; and by your watchings and your prayers we have enjoyed the smiles of an indulgent Heaven ; but at this solemn moment of parting, probably for ever, the memory of the dead crowds upon us, in the loved form of him, who gathered us as a flock, and who with you walked

* [Boston Commercial Gazette, Sept. 22d, 1823.]

hand in hand, laboring for our good ; but this kind pastor to us, this coadjutor and friend to you, the ever lamented Matignon, has passed to a better world, to receive the reward of the faithful and the just. At this crisis, when the agony of separation is fast coming upon us, we cannot entirely stifle our feelings, and we must, and we will, amidst our tears and lamentations, catch hold of your garments as you turn to leave us, and utter some faint cry of your services and our attachment. You have fed the hungry and clothed the naked ; brought back the wandering ; reclaimed the vicious ; shared the joys of the happy ; softened the pains of the suffering ; held the medicinal cup to the sick and parched lip ; and taught the dying that, through faith and repentance, he might repose his hopes on the bosom of redeeming love. You have come down, as it were, from the altar of God, to the common offices of mankind, to give us counsel and direction in our temporal concerns. We believe it seldom happens, that one so devoted to things divine, should be so wise in the business of the world ; but this wisdom has not been shown by collecting perishable riches for yourself, but in striving to increase intelligence, comfort, and respectability, among the people of your charge. May the mild climate of Montauban restore and confirm your health, and awaken your spirits to life and happiness ; and may God, in his mercy and goodness, continue you for many years, a name and a praise in the church. And when you shall sleep with your fathers,

and be numbered with the great and the good of other times, may our descendants here learn that your blessing fell upon your first, as on your second love ; and that Boston and Montauban were remembered together in your dying benediction."

Bishop Cheverus was deeply affected on reading this address, and replied to it immediately, in the most affectionate manner. "Your kind address has been presented to me, and is wet with my tears. How unwilling I am to leave you, I hope you all know, and have seen how gladly I refused, last May, the appointment which I *must* now accept. Excuse my faults in the exercise of my ministry ; pray that they may be forgiven by the Supreme Pastor. My beloved children, I press you all to my paternal bosom. I wish, and still have some hopes, to come to you again, and indulge the comforting hope that we shall be united in the kingdom of our Heavenly Father."

But Bishop Cheverus could not, in a letter, pour forth the feelings of a heart overflowing with tenderness for his beloved flock. The Sunday before his departure, he ascended the pulpit, and there, to an audience as numerous as the church could contain, pronounced his last adieus, and gave his last advice to his flock ; and thanked even the Protestants, many of whom were present, for the affection and kindness they had manifested towards him during his residence in Boston. Nothing could be more touching than this discourse ; a most affectionate heart had dictated every word of it, and the voice of the speaker, broken

by strong emotion, gave it the most thrilling interest. On the other hand, all the hearers were strongly affected, and the tears and sobs of great numbers announced that the most sacred and tender ties were about to be severed. The moment of his departure soon arrived, and Bishop Cheverus then received a new and glorious evidence of the attachment felt for him. More than three hundred coaches united in forming his escort, and accompanied him several miles on his way to New York,* where he was to embark. But they must part at last; they hung on his neck, burst into tears, he and they sobbed aloud, and it would be difficult to say which party felt the most poignant grief.

Thus took place a separation most painful on both sides; but their hearts were never disunited. Bishop Cheverus left behind him a name that will live for ever; a reputation that will always be glorious for the church. The reader will see, with pleasure, how a Protestant minister, Dr. Channing,† speaks of him several years afterwards. “Has not the metropolis

* [This is thought to be a mistake. Bishop Cheverus, it is believed, left Boston in a stage-coach unattended by any escort, though twice this number of coaches would have attended him, had he desired or allowed it. — *Tr.*]

† [In the *Christian Examiner*, a periodical work published in Boston. The above extract is found in a *Review of the Life of Fenelon*, by Dr. Channing. — *Tr.*]

of New England," says this minister, "witnessed a sublime example of Christian virtue in a Catholic bishop? Who among our religious teachers would solicit a comparison between himself and the devoted Cheverus? This good man, whose virtues and talents have now raised him to high dignities in church and state, who now wears in his own country the joint honors of an Archbishop and a Peer, lived in the midst of us, devoting his days and nights, and his whole heart, to the service of a poor and uneducated congregation. We saw him declining, in a great degree, the society of the cultivated and refined, that he might be the friend of the ignorant and friendless; leaving the circles of polished life, which he would have graced, for the meanest hovels; bearing with a father's sympathy the burdens and sorrows of his large spiritual family; charging himself alike with their temporal and spiritual concerns; and never discovering, by the faintest indication, that he felt his fine mind degraded by his seemingly humble office. This good man, bent on his errands of mercy, was seen in our streets under the most burning sun of summer, and the fiercest storms of winter, as if armed against the elements by the power of charity. He has left us; but not to be forgotten. He enjoys among us what to such a man must be dearer than fame. His name is cherished, where the great of this world are unknown. It is pronounced with bless-

ings, with grateful tears, with sighs for his return, in many an abode of sorrow and want."

From this high praise, so honorable to the memory of Bishop Cheverus, the Protestant minister deduces consequences which it concerns us to notice. "How," he continues, "can we shut our hearts against this proof of the power of the Catholic religion to form good and great men?" "It is time that greater justice were done to this ancient and wide-spread community. The Catholic church has produced some of the greatest and best men that ever lived, and this is proof enough of its possessing all the means of salvation."

Such is the memory, honorable to religion and the church, that Bishop Cheverus has left in Boston; and it accounts sufficiently for the regret his departure occasioned, and the honors that the people wished to pay him on that occasion.

He embarked at New York, on the 1st of October, 1823, accompanied by a French ecclesiastic, M. Morainville, who had for a long time exercised the ministerial office in the United States, and whose impaired health forced him to return to Europe. During the passage, Bishop Cheverus charmed the captain and all the passengers by the kindness and affability of his manners. Among them were men of all religions, Calvinists, Lutherans, Anabaptists, Socinians; and many, even, of no religion at all. Yet they all joined in the request that he would preach

to them ; and, every Sunday, he prayed with them, and read the Gospel, which he accompanied with remarks adapted to the wants of his auditors. All listened with attention and respect ; and, accustomed as they were to hate the Catholic religion, they were surprised to hear themselves called by the tender appellation of *beloved brethren*, which that religion, which is love itself, teaches us to apply to all men. He often preached also during the week, and directed their attention to their Creator in heaven, " whose eye followed them," he said, " across this immense waste of waters." It was, indeed, very evident that Providence did watch over them. Until they reached the mouth of the Channel, the voyage had been extremely prosperous ; and they flattered themselves they should arrive at Havre the next day, when they were suddenly assailed by a most violent tempest. The captain, after having struggled a long time against the fury of the winds and the violence of the waves, seeing all his efforts useless, and the vessel, having lost its rudder, borne violently towards the rocks that bordered the coast, sought the Bishop of Boston, and warned him of the danger, as possessing most firmness of soul, and the best able to sustain the courage of the other passengers. " There are a thousand chances to one," he said, " that we are lost." The danger soon became more imminent ; the ship was opposite two perpendicular rocks, between which there was only a narrow passage. The captain hesitated ; he knew not

what to do. For fifteen hours he had been struggling between life and death, and night would soon close in, and envelope them in darkness. In his despair, he decided to attempt the perilous passage, and, at all hazards, to run the ship upon the coast. This resolution was desperate; it presented a thousand chances of death; but, in the extremity of the case, nothing else could be done. He made known his determination to Bishop Cheverus, who warned the passengers to hold themselves in readiness for any event, gave absolution to the Catholics, invited all to pray to the Sovereign Master of life and death, and prayed himself with fervor. In the mean time the ship advanced, a frightful crash was heard, the rock had pierced through the ship, the water rushed in on every side, and all believed themselves lost. But, happily, the passage was cleared, the sea receded, and very little water was left on the slope of the rock where the vessel struck. There was no longer any danger. The captain, recovering from his affright, threw himself, weeping, on the neck of the Bishop. "Sir," said he, "your prayers have saved us; we all owe our lives to you." The Bishop spoke words of encouragement to all the passengers, many of whom, being restored as it were from death to life, fainted from excess of surprise and joy. These he took in his arms, and bore to the shore; and no serious injury happened to any one. This event is the more remarkable, as, of all the ships ex-

posed to this tempest in the same place, that which held the Bishop of Boston was the only one saved; all the others perished, both vessel and cargo. Thus Bishop Cheverus, having escaped shipwreck in a manner that he himself called miraculous,* touched the soil of France, thirty-one years from the time he had left it.

* "*The merciful God has saved us in a miraculous manner,*" he wrote to his family, on the 3d of November, of the same year.

BOOK THIRD.

LIFE OF CARDINAL CHEVERUS, FROM HIS RETURN TO FRANCE,
IN 1823, TO THE REVOLUTION OF JULY, 1830.

FRANCE at length had possession of Bishop Cheverus, and the news of his arrival was as precious and delightful to all who knew him, as his own emotions were tender on again finding himself in his native country. He went directly to Auderville, the seat of the nearest church, there to celebrate the festival of All Saints, which occurred on the day after his arrival. Exhausted by fatigue, he could then only perform low mass; but on the following day, which was Sunday, he officiated at high mass, and preached at vespers. On Monday, he received the visits of all the clergy of the neighbourhood, who, informed of his arrival by public report, lost no time in coming to pay their respects to so venerated a prelate; and, on Tuesday the 4th of November, he set off for Cherbourg. He was received with marks of respect in all the parishes through which he passed, and compelled to stop, from time to time, to afford both pastors and people the happiness they earnestly desired, of en-

joying his presence for a few moments, and of receiving his blessing. He reached Cherbourg towards evening, and went to the presbytery, where fifteen ecclesiastics were assembled, at a session of the theological conferences, which Monseigneur the Bishop of Coutances had recently established in his diocese. He was introduced into the hall of conference, and, on the instant, all the priests, delighted to see him and feeling the deepest respect for him, fell on their knees to receive his benediction. It would be impossible to describe the emotion of the Bishop at this sight. To find himself, for the first time after an absence of thirty years, in so numerous an assembly of French ecclesiastics, many of whom even had been his companions in exile, and to see them all on their knees at his feet! It was enough to affect a soul less susceptible than his. This spectacle was more than he could bear; he could not restrain his tears; he blessed them, and embraced them all with tenderness.

The news of his arrival spread rapidly through Cherbourg; and immediately the Viscount de Connillac, governor of the city, the Marquis de Frotté, sub-prefect, all the civil authorities, as well as all the clergy, hastened to pay him their respects. The first went so far as to offer him, not in his own name, but, with still more delicacy, in the name of the King of France, Louis the Eighteenth, any pecuniary assistance he might need in consequence of his ship-

wreck. Bishop Cheverus, who had just enough to defray the expenses of his journey, was not willing to accept this offer, and resisted all the kind entreaties made him to that effect. He was more easily persuaded on another point. The whole city wished to receive some evangelical instruction from his lips; this wish was communicated to him, and he was conjured to grant it; and the pleasure of hearing him in the pulpit was solicited as a favor which they should most highly value. This proposition at first embarrassed Bishop Cheverus; since, not having preached in French for the last thirty years, except two or three times during his travels in Canada, and recently at the village of Auderville, the language had become to him like a foreign one, and he dared not trust himself before a large audience. But, as he could not refuse any favor, especially to those who had been so kind to him, he went into the pulpit, and, except a few Anglicisms that now and then escaped him, acquitted himself with as much ease and grace of elocution as if he had never spoken any but his mother tongue.

The next day he left Cherbourg, and proceeded directly to Paris. There, after having paid his respects to the King, who received him in a manner particularly kind, and confirmed to him his settled purpose to make him Bishop of Montauban, he found himself besieged by eager visitants and flattering invitations. All contended for the pleasure and honor

of his company. On the one hand, his old comrades of Louis-le-Grand, his friends at college and the seminary, wished to celebrate his happy return. On the other, various churches and religious institutions aspired to the happiness of hearing him preach. We will mention, among others, the Seminary of Saint Nicholas, where, being complimented by the students in Latin, he replied in the same language, with the same purity of style and elegance of thought, which, thirty-one years before, had gained him so much admiration at the Sorbonne; the Seminary of Issy also, where, being invited to preside at a religious ceremony, on the 21st of November, he spoke to the students in a spirit of piety, and with a warmth of zeal, truly apostolical; and finally, the Association of Saint Joseph, for the benefit of poor laborers, where he addressed to hard-working indigence words of consolation and well-timed counsel.

The pleasure which the Bishop of Boston enjoyed in Paris, in seeing again so many endeared friends, and scenes that recalled so many delightful recollections, was cruelly counterbalanced by news that filled his heart with profound sorrow. A sister whom he loved with peculiar tenderness,* and was rejoicing in the hope of seeing and embracing once more, had been taken from the world; God had called her to himself, full of grace and of good works.

* Madame George, of whom we have spoken in the commencement of this work.

Bishop Cheverus felt this stroke severely ; but still he endured it with resignation and fortitude, and set out soon after for Mayenne, his native-city, which he yearned to behold. He made his arrangements not to arrive there till eight o'clock in the evening, hoping by the lateness of the hour to avoid the honors of a reception ; but he had scarce entered the city, before the good news of his arrival spread in every direction ; the ringing of bells announced it to all the inhabitants ; a spontaneous illumination appeared as he passed along ; crowds of people pressing around him, with lighted torches in their hands, and uttering exclamations of joy, accompanied him to his brother's house. The next day, the clergy, wishing to indemnify themselves for the privation they had suffered on the evening previous, went in procession to the house where Bishop Cheverus was, and conducted him under a canopy to the church, arrayed in his pontifical robes ; and, in front of the principal door, they made him a complimentary address, applying to him the language of the Jewish people to Judith ; " You are the glory of our country : *Tu honorificentia populi nostri.*" A solemn *Te Deum* was chanted, as an expression of gratitude for his happy return ; and, after the ceremony, all the authorities of the city came to pay him their respects. Several addresses were made to him, and his replies to them all were very courteous and animated.

Two days after, he preached in the church of Notre Dame. The curate of this parish had died the preceding Friday. This curate was M. Sougé, the friend of his childhood, and his companion in exile when he left Mayenne, and for some time in England. He wished to honor his memory by pronouncing his funeral oration. The subject of his eulogy was a priest distinguished alike for virtue and talent; and he spoke his praises with all the interest that such a subject was calculated to inspire, and all the sensibility of the most affectionate heart, expecting to embrace his friend, but finding only his cold remains. This first discourse of the Bishop awakened in his auditors a desire to listen to others; and, as it was so painful to him to refuse, he acceded to all their requests; which were as numerous as it was possible for him to comply with. That is, they wished him to preach every Sunday and holyday, and even every morning and evening for several days, at the exercises of a *retreat*. They were never satisfied with listening to him; the whole city thronged to hear him preach, and caught every word with enthusiasm. Even those who before affected to condemn the divine word evinced the same eagerness to attend on his teaching, and always went away more charmed with the preacher, more interested in religion, and less prejudiced against it.

To all this preaching, Bishop Cheverus, still truly

apostolical, at Mayenne as in Boston, added other labors. He restored peace and harmony in many families, terminated their dissensions, and effected reconciliations. He was to be seen wherever there was good to be done, misfortune to solace, or consolation to be administered. The Sisters of the Visitation, the patients at the hospital, the inmates of the prison, all saw him, listened to him, admired him, and shared his kindness. Being informed one day that a priest, who was so far unfaithful to his engagements as to unite a secular mode of life with the sanctity of his profession, would willingly receive a visit from him, he went to him immediately, conversed with him respecting his conduct, and, after several conversations, had the happiness to see him open his eyes to the light, and become reconciled to God and the church. This conversion was only a prelude to another, still more delightful to his heart. There was at Mayenne a celebrated physician, an honorable man in the view of the world, even a believer in religion, of which he was not ignorant, but unhappily little careful to fulfil its duties. He became dangerously ill; no one dared to speak to him of seeing a priest. Some one made known this difficulty to Bishop Cheverus, adding, that he was persuaded, if he would have the goodness to go and see the sick man, although a stranger to him, his visit would gratify him, and might be the means of preparing him to receive the last sacrament, and die the death

of a Christian. The Bishop went immediately to the house of the sick man, and spoke to him with that affection and touching kindness which no one could resist. The sick man, softened and grateful, begged the Bishop to grant him the favor of hearing his confession; after which he received the last sacrament with sentiments of the most sincere piety. Happy influence of religion to comfort and sustain the soul which is about to leave all it loved! The sick man, who before appeared sad and uneasy, now seemed calm and tranquil. From that moment until his death, appreciating the value of his reconciliation with God, he never ceased to bless Heaven for sending an angel to open to him the gates of Paradise. Bishop Cheverus, on his part, moved even to tears by a repentance so sincere, devoted himself to him as to a friend acquired on the brink of the tomb; and this event, as he has often said since, afforded him the sweetest recollection he retained of his sojourn at Mayenne.

While the Bishop of Boston, in the bosom of his family, was thus devoting himself to the labors of a truly apostolical zeal, he received a letter from the Grand-Almoner, which recalled him suddenly to Paris. The bishops of America, dismayed at the immense loss which religion would sustain in the United States, should Bishop Cheverus remain permanently in France, and deeply sensible of her need of a priest whose virtues and talents gave him such a powerful in-

fluence, had written to Rome, to supplicate the Holy See not to permit so great a calamity. The Sovereign Pontiff had consequently requested the King of France to make another nomination for Montauban, and written to Bishop Cheverus to induce him to return to Boston. "When I think," he said to him, "of what advantage your episcopal labors have already been to the American church; what grace the Holy Spirit has bestowed upon you, not only to establish firmly the Catholic faith in the diocese of Boston, and gain for it new converts, but also to serve the church in the other dioceses of the United States, and win the esteem of heretics themselves; I cannot conceal from you my very great fear that your translation may be a serious calamity to the American church."* This letter threw Bishop Cheverus into a state of most painful uncertainty. On the one hand, being a dutiful subject of the Holy See, he wished to obey; besides, Boston was still so dear to his heart that he could not hear it named without tears. On the other hand, he perceived

* "Ubi mecum ipse reputo quanto cum Americanæ ecclesiæ bono episcopatum Bostoniensem huc usque gesseris, quantamque tibi Spiritus S. gratiam contulerit, ut non modò fidei catholicæ in Bostoniensi diœcesi confirmandæ augendoque catholicorum numero par evaseris, verùm etiam ecclesiæ in cæteris fœderatorum statuum diœcesibus utilitati fueris, ab ipsisque hæreticis observantiæ argumenta receperis, non possum non apertè fateri me vehementer timere ne si translatio ista contingat, id gravissimo ecclesiæ damno in Americâ sit futurum."

many difficulties in the way of retracing so decided a step as his departure from America. He merely stated them in a respectful reply ; representing, 1st. That his health was so much impaired, that he could neither endure the labors of so toilsome a mission, nor the severity of so cold a climate. 2d. That he possessed nothing, either in Boston, where he had given away all he had, before his departure, or in France, where he had no patrimony ; and that he was entirely destitute of pecuniary resources, not having enough even to defray the expense of the passage. He therefore implored his Holiness not to appoint him to Montauban, which appointment he had never desired, but to sanction his dismissal from the diocese of Boston, and allow him to terminate, in retirement, in the bosom of his family, a life which he thought was threatened with a speedy end. Or, should he object to this, he requested that he would allow him an assistant, an ecclesiastic whom he named ; adding, that his Holiness, after making the experiment of a provisional administration, could hereafter pronounce upon the necessity of his return, and would always find him ready to obey. To these representations the French court added its urgent entreaties, and the Pope no longer insisted ; the bulls for Montauban were despatched.

While these negotiations were pending, Bishop Cheverus did not intermit his endeavours to be useful, nor the efforts of his zeal, whenever occasion offered.

The second Sunday after Easter, his friend M. de Pierre, curate of St. Sulpicius, invited him to preach in his church. The desire to hear so distinguished a prelate attracted a numerous and an illustrious audience ; among whom were the Grand-Almoner, many bishops and peers of France, and other nobles of the kingdom. Everybody expected an eloquent and elaborate discourse. Bishop Cheverus, who in all things aimed only at what was most useful, confined himself to simple and familiar, but touching and practical instructions, upon the good example mentioned in the Epistle for the day ; and when it was remarked to him, after the sermon, how many great personages had come to hear him, he replied, with simplicity, "I knew nothing of it ; but if I had known it, I should not have given them any better fare ;" thus evincing how foreign to him was every feeling of self-love and vanity, and all thought of seeking renown. To do good was his only ambition. He even seemed to multiply himself, that he might improve every occasion of this kind that offered. Thus, on the day of Pentecost, after having performed mass in a church in Paris, he went to perform the office of assistant bishop at the consecration of Monseigneur de Janson, at Mont Valérien ; and thence returned to preach the sermon at vespers in the church of St. Sulpicius. This sermon, although extemporaneous, was very remarkable. In it he represented how, on that day, the Holy Spirit had founded the

church, with its four great characteristics ; making it *one*, by the union of minds and hearts ; *holy*, by the exalted virtues of the first Christians ; *Catholic*, by the conversion of men of every nation, who were at Jerusalem, as so many deputies from the different countries of the earth ; and *apostolical*, by the submission of all the faithful to the instruction and the authority of the Apostles.

So many pious labors were not in vain ; and Bishop Cheverus could indulge the delightful thought, that, should the Pope accede to his request to be allowed to pass the remainder of his life in retirement, he could still render himself useful. "I will then go," he wrote, "and throw myself at the feet of the King, assure him of my devotion to his sacred person ; after which I will bury myself in retirement, where I shall never cease to pray for his Majesty, and to preach both by words and example, as far as my strength will permit, the love of religion and of the best of kings. Already, since my return to my own country, I have seen with satisfaction that my efforts can yet contribute to the support of the altar and of the legitimate throne, a sacred cause, to which I have all my life been devoted."

But Providence had already ordered differently for him ; the bulls from Rome had reached Paris, and were in the hands of the Council of State, and Bishop Cheverus expected every moment to receive them, when a new and very strange difficulty arose

to delay their transmission to him. It was pretended, that, having been naturalized as an American citizen, and having been absent from France for more than thirty years, he could no longer be considered a Frenchman, nor, consequently, be promoted to a See in that kingdom. Bishop Cheverus, offended to find his title to the name of Frenchman disputed, wrote immediately to the minister, that, if the King of France, after having recalled him as his subject, now refused to recognise him as such, he would leave Paris the next morning, and for ever renounce the Bishopric of Montauban. His decision put an end to the difficulty at once; the bulls were recorded immediately, and sent the same evening to the Bishop, who was at length recognised as a Frenchman.

From the moment the papal bulls were in the possession of Bishop Cheverus, he lived only for his diocese. The first object he proposed to himself, was the organization of his seminary; convinced that on this depended the perpetuity of the priesthood, ecclesiastical learning and piety, and, in a word, the future prosperity of the diocese. With this view, he applied to the society of the priests of St. Sulpicius, whom he had loved and venerated from his youth, but with whom especially he had maintained the most intimate relations during his residence in America. He wished very much to confide to them the direction of his seminary; and M. Duclaux, who was then Superior of this society, was equally desirous to take charge of

it, from his respect for the worth of such a bishop, and his gratitude for the services he had rendered the Sulpicians in America. But their society could not furnish suitable persons, and he was obliged, though with regret, to refuse his request. Bishop Cheverus was more fortunate in his application to the priests of St. Vincent de Paul, known under the name of *Lazarists*, and obtained from them the directors he desired. This arrangement relieved him from a burden that weighed heavily upon him; for it was his firm conviction, that a seminary could be conducted properly, only by the members of a religious community, devoted by their profession to this arduous life; who should be permanent, also, and without any expectation of promotion to ecclesiastical preferments and dignities.

Freed from this care, with the approbation of the government, he chose for his grand vicars two priests of his new diocese, who deservedly enjoyed in the highest degree universal confidence; and without delay set out for Montauban. On the 27th of July, he arrived at Moissac, the second city of his diocese, and was received there with indescribable enthusiasm and demonstrations of joy and respect. He left this city at six o'clock the next morning, after having celebrated mass; and encountered on the road to Montauban the Prefect and the General, who had come to meet him with an immense crowd of people, eager to see him; and, at the entrance

of the city, the clergy, the municipal corps, and the deputies of the various religious corporations were assembled under tents prepared for his reception. After having been greeted by the Mayor in the name of the city, and by the Abbé de Trélissac, his grand vicar, in the name of the clergy, he made his solemn entry into Montauban, in his pontifical robes, to the sound of salutes of artillery and strains of harmonious music mingled with sacred hymns, attended by a numerous clergy, the different religious corporations, soldiers in full uniform, and an innumerable multitude of Catholics, whose countenances were all expressive of joy and happiness. When he arrived before the door of the cathedral, he threw himself on his knees to invoke the divine benediction upon his church, his flock, and his official career. After a fervent prayer, he entered the church, deeply moved; and, having gone into the pulpit, he exclaimed, in a voice trembling with emotion, "What happiness I feel, my dear children in Jesus Christ, in finding myself in the midst of the beloved flock which Providence has vouchsafed to confide to my care! Your eagerness to receive me, and to testify to me your filial love, awaken in me the most grateful emotions. I perceive that your affection for me equals my love for you. You are my children, my friends; and I am your father, your most devoted friend. I desire henceforth to live only for you, to watch over and provide for your spiritual good, to console this diocese

for its long widowhood since the loss of its first pastor, and I would gladly give my life for your happiness and salvation." Then, pouring forth the tenderness and affection which filled his heart, he addressed the various authorities, and the whole people, in terms the most affectionate and paternal. He did not even forget the Protestants, who are considerably numerous in the diocese of Montauban, and testified to them, that day, the interest he felt in them. "There is," said he, "an interesting portion of the inhabitants of this diocese, who, although strangers to our communion, ought not to be so to our affections. I wish also to be to them a father and a friend; happy, should I one day be permitted to unite them all to our faith, as we ought to include them in our charity."

After this discourse, the *Te Deum*, and the usual ceremonies, the Bishop received again in his palace the compliments of the different authorities, and replied in the most gracious manner. He said to them, "I have a very affectionate heart, and I wish to be loved." The Protestant ministers were likewise received by him, and heard from his lips the expressions of genuine charity. "I shall use my best endeavours," said he to them, "to establish friendly relations between us, mutual respect, benevolence, and affection. It would be delightful to me, to see the most intimate and endearing relations subsisting between us."

Such was the entrance of Bishop Cheverus into Montauban ; and it may be truly said, that from this first day he won all hearts ; all, both Protestants and Catholics, were unanimous in his praise, and in their love for him.

He immediately turned his attention to the organization of his Chapter. In this, favoritism had no influence ; merit alone determined his choice. Already, during his stay in Paris, he had nominated several canons ; he now completed the number. Afterwards, considering how important it was, whether for the honor of religion and the glory of God, or for drawing greater numbers of the faithful to the church, to give to the parochial services all possible pomp and solemnity, he united the parish to the chapter, and ordained that the capitulary mass should be the parochial mass. He did not believe, that the dignity of a chapter consisted in separating itself from the people, and in celebrating its imposing ceremonies in the gloomy solitude of a deserted cathedral. He thought, on the contrary, that the greatest pomp should be displayed where the assembly of the faithful was gathered together ; that nothing was more worthy of a chapter than to contribute to this by its presence, and to attract to its services, by uniting them with the parochial service, a multitude of people who would give them interest and life.

In consequence of this measure, the services at the cathedral were performed with the greatest so-

lemnity. On Sundays and holydays an immense concourse of people attended, and the church, though very large, could hardly contain them. It must be confessed, that the Catholics were attracted also by another motive. Bishop Cheverus, since his return to France, had remarked the profound ignorance that existed in regard to the elementary truths of religion, even among persons acquainted with the arts and sciences, and sometimes even among those who professed a sort of piety. He therefore undertook to give a sermon every Sunday, at the parochial mass; and in this, without apprizing his hearers of his intention, but, on the contrary, employing rhetorical forms calculated to conceal his design, lest he should offend their vanity, he explained to them the catechism, following even the order of the lessons contained in this elementary book. This was done with so much grace and interest, and he knew so well how to give a charm to these primary truths, that all classes of society delighted to come and hear him. The learned and the ignorant, Protestants and Catholics, all crowded around the pulpit, all drank in his words with delight; and his touching and eloquent preaching was everywhere celebrated. When once he found himself master of his audience, and was sure he should not endanger the success of his instructions, he revealed to them his innocent secret. "If I had announced to you at the outset," said he to them, "that I should teach the catechism every

Sunday, you would have considered it beneath you to attend, thinking it suitable only to children ; now for six months I have done nothing else, and these instructions have interested you. Learn, then, that the catechism is a book for old persons as well as for children, for the learned as well as for the ignorant. All may derive instruction from it, and find something in it to admire and meditate upon, and it is only an absurd prejudice to regard the catechism with disdain." The Bishop of Montauban continued the catechism, and all attended upon it, with the same eagerness and the same desire to learn.

The fame of the preaching, as well as of the virtues of Bishop Cheverus, spread through the neighbouring provinces ; all the public journals were loud in his commendation, and every tongue praised him. The Cardinal de Clermont-Tonnerre, Archbishop of Toulouse, wished to become acquainted with so celebrated a prelate, and visited him at Montauban. The modesty, the simplicity, and the amiable manners of Bishop Cheverus pleased and charmed the Cardinal. He invited him to come and visit him in return, and made him promise to preach in his metropolitan city, on the occasion of the erection of a Calvary. Bishop Cheverus accepted the invitation, and, having preached according to his promise, produced a powerful effect upon the whole audience. The Cardinal, especially, was moved even to tears ; and such was his emotion, that he requested Bishop Cheverus to give his

benediction to the people. "In your presence, Monseigneur," replied the humble-minded Bishop, "it is not for me to bless your people; but, since you wish it," added he, falling upon his knees at the feet of the Cardinal, "give me your blessing, and I will then transmit it to your flock." The Cardinal did so, shedding tears of sensibility, and the Bishop of Montauban blessed the whole assembly in the name of his Eminence.

Preaching was not the principal occupation of Bishop Cheverus. To traverse his diocese in every direction, to become acquainted with its pastors, to find out its wants, to observe its spirit, and to dispense, through the rite of confirmation, the grace of which a bishop is the minister, was what he regarded as his first duty; and, while he acquitted himself of it with indefatigable zeal, it may also be said, that it afforded him the sweetest consolation; for, wherever he went, he was received with the same enthusiasm, and the same hearty welcome, and left, at parting, the same regrets. One day, when he had just got into his carriage to depart from a parish, a poor woman having seized and kissed his hand at the moment he extended it through the coach door to give his parting benediction, he was obliged to remain more than an hour, to afford the same gratification to all the inhabitants, who pressed around him, solicitous for the same happiness. An attempt was made to remove them. "Let them come," said the Bishop, "let these good people sat-

isfy at leisure their faith and their gratitude." Even the Protestants manifested on every occasion their respect and attachment to him; they emulated the zeal of the Catholics, and both seemed to belong to the same flock, under the guidance of the same beloved pastor. "There are no longer any Protestants at Montauban," said a deputy of that city to one of the King's ministers; "we are all *Bishop's people*." The Bishop himself was pleased to make public these friendly dispositions in one of his charges, on his return from a visitation. "Everywhere," he says, "as in our episcopal city, our brethren of a different faith have manifested a tender respect, and we cannot but hope that it will not be difficult for them to acknowledge as their bishop him whom they love as their friend." Such was the effect produced by his gentle charity; it was irresistible. Kind towards all, he was especially so to the poor, in assisting them; to the sick, in consoling them; and to sinners, in bringing them to God. If he heard of any difference in a family or parish, his love suggested a thousand kind devices to effect a reconciliation. We might cite many instances of this nature, but will confine ourselves to a single one. One day he learned that the mayor of a certain city was at variance and open war with his curate. He went immediately to see him, and said to him, "Sir, I have a great favor to ask of you; you will perhaps think me indiscreet, but I expect much from your kindness." The mayor, al-

most beside himself and much confused, protested that there was nothing he should not be disposed to do for a prelate so revered. "Ah, well," said the Bishop, throwing himself on his neck and embracing him, "the favor I ask of you is to carry this kiss of peace to your curate." The mayor promised, kept his word, and a reconciliation took place.

But that which raised the reputation of Bishop Cheverus to the highest point, and excited in all hearts an enthusiasm of which those only can conceive who were witnesses of it, was the charity and generous devotion that he displayed in the winter of 1826. The river Tarn having at that time overflowed its banks, and risen with frightful rapidity thirty feet above its ordinary level, had inundated the two principal suburbs of Montauban, and exposed to the greatest danger their unfortunate inhabitants. When the news of this accident first reached the charitable Bishop, he hastens to the place, directs boats to be prepared to go to the assistance of those who were on the point of perishing, and remove them from their dwellings. A worthy disciple of Fenelon, who said that bishops, too, have their days of battle, he superintends, encourages, urges, and incites the workmen; and soon all the sufferers are out of danger, and disposed of in a place of safety. But what is to become of them? The greater part of them are poor, without a shelter and without food. "Well, my friends," said the Bishop to them, "the episcopal

palace is yours ; come to it, all of you ; I will divide with you my last morsel of bread." And so indeed they did. The episcopal palace was transformed into a hospital ; more than three hundred poor people were received there, and distributed in its various halls. A poor woman remained at the door of the palace ; she dared not enter because she was a Protestant. The Bishop heard of it, and ran to seek her himself, saying, "Come, we are all brethren, especially in the hour of misfortune ;" and carried her into one of the halls with her companions in misfortune. During the whole time that the inundation lasted, the good Bishop kept these unfortunate people in his palace, and took care of them with the tenderness of a mother. He visited them many times each day, consoled them with affectionate tenderness, was careful that there should always be a good fire in each hall, so that they might not suffer from the cold ; fed them with the best his house afforded, sometimes serving them himself, and distributing among them wine and money ; and when, the waters having subsided and the river retired to its channel, they were able to return to their habitations, he opened a subscription for their benefit, which he headed himself, and called upon the wealthy to aid the good work. His own example had spoken powerfully to the hearts of all, and the rich responded to the appeal. A considerable sum was deposited in his hands, which he divided among the sufferers from the inundation, ac-

according to their several necessities, making up for all their calamities. All the poor people returned home, loading with benedictions their charitable Bishop, and unable to find words to express their love and gratitude.

So admirable an act of charity was soon known in all parts of France; Charles the Tenth heard of it, and hastened to express to Bishop Cheverus how much it had affected him; adding to this letter of congratulation the sum of five thousand francs, [a thousand dollars,] to indemnify him, at least in part, for the expense he had incurred on this occasion. The five thousand francs were no sooner received than they were distributed among the poor; the Bishop felt himself sufficiently remunerated by the happiness of having succoured the unfortunate. The fame that this occurrence obtained for him did not make him proud; and it is affecting to observe with what modesty he speaks of himself, a few days after.

A former student of Louis-le-Grand, hearing the name of Bishop Cheverus everywhere lauded, wished to know if it was the young Abbé of that name whom he had known at college, and applied for information to the Bishop of Montauban himself. "I was acquainted at Louis-le-Grand," he wrote, "with a young Abbé bearing your name, a pensioner of the college of Mans, as modest as he was religious; as diligent as he was well-informed; of a uniformly

mild and affable character, and a model for all his companions. Will you allow me to ask, Monseigneur, if this young Abbé can be yourself?" "Yes," replied the humble Bishop, "I am in truth the little Abbé Cheverus of Louis-le-Grand. How happy I should be to see you here, and thank you for your kind remembrance, and convince you that the mitre, which has been forced, as it were, upon my poor head, has neither turned it, nor filled it with pride. The little that I have done for the poor sufferers from the inundation has been much exaggerated. I had not the least idea that it would make so much noise, and attract the attention, and obtain for me the favors, of even our august sovereign."

The important epoch of the Jubilee arrived soon after the event of which we have been speaking. This afforded Bishop Cheverus an opportunity to display greater zeal than ever, and to appear superior even to himself. During all this sacred season, besides the customary sermon on Sunday, he preached Wednesday and Friday of each week, had a retreat at his cathedral, officiated himself at all its exercises, and gave daily instructions at them. But, not content with these public acts of devotion, he had private interviews with sinners, and endeavoured to gain their hearts that he might restore them to God. Among this number was a priest, formerly a monk, who, during the reign of revolutionary terror, had, in contempt of his engagements, contracted a

sacrilegious marriage. Bishop Cheverus went to see him several times ; and, like the father of the Prodigal, opened to him the arms of his charity, spoke to him with gentleness and power, and, aided by that grace which he invoked in fervent prayer, awoke such deep compunction in his heart, that this unhappy man, having himself drawn up a recantation of his errors in the most touching language, desired the Bishop to read it in the church, in the presence of all the faithful. "Penetrated," he says in it, "with deep sorrow for my offences, and the occasion I have given for scandal, I supplicate the divine mercy, through the merits of Jesus Christ my Saviour, to accept my repentance. I wish the faithful to know that I would publicly own my transgressions, and ask forgiveness, prostrating myself at the foot of the altar in their presence, if my state of infirmity would permit. Let them at least know, (and I humbly implore their pity and their prayers,) let them know that I acknowledge, with shame and anguish of heart, that I have, by a vile apostasy, violated my sacred vows of religion, and contracted an alliance which that holy religion reprobates and condemns. Pardon, my God, pardon an unhappy priest, a guilty but most penitent monk. Pardon me, my brethren, on whom I have brought reproach ; pray for the poor sinner." This recantation was handed to the Bishop one day, when he was to preach at the cathedral before an immense multitude, a few

minutes before he entered the pulpit. He was so much affected by it, that he could speak of nothing else; and took for his text these words from Ecclesiasticus, chap. viii. 6; "*Ne despicias hominem avertentem se a peccato neque improperes ei: Memento quoniam omnes in correptione sumus.*" Despise not the man who turns from his sin, and reproach him not: Remember that we are all deserving of chastisement." From a text so appropriate to his subject, he proceeded to relate, in words full of tenderness and compassion for the repentant sinner, the conversion that had been effected, read the recantation, and deduced from it useful reflections upon charity towards sinners, who may become great saints; and upon the humility of the righteous, who, if they do not watch over themselves, may become reprobate. He hastened, immediately on leaving the pulpit, to go and embrace this returning prodigal, to console, encourage, and sustain him.

In the midst of all these pious labors, Bishop Cheverus was engaged in another work not less important. The soldiers of the garrison at Montauban seldom went to church, and the Jubilee was likely to pass away without their deriving any advantage from it. The worthy Bishop undertook to give them a retreat, and for several days addressed to them most touching discourses, well adapted to inspire in them the love and practice of their religious duties. The soldiers, edified by his zeal and touched by his

preaching, engaged in self-examination, and requested permission to receive the sacrament. The Bishop provided them with confessors without delay, and himself confessed those who wished him to do so. After all were duly prepared, he conducted them in person, many days in succession, to visit the different churches, to obtain the advantages of the Jubilee. It was an affecting sight, which the inhabitants of Montauban will never forget. They saw all these soldiers, with an air of gravity and a collected demeanor, marching, with their bishop at their head, with prayers on their lips, induced only by their own hearts, their own free will; for the Bishop had taken care that authority should have nothing to do with this step, but that it should be entirely voluntary.

While Montauban was rejoicing in the happiness of possessing so worthy a bishop, it was soon to be deprived of him, by an event which brought affliction to a neighbouring diocese. On the 11th of July, 1826, death removed from the love and veneration of the people of Bordeaux, Monseigneur d'Aviau du Bois de Sanzai, their Archbishop, of most holy memory. The whole city and all the diocese were inconsolable. Where could be found a prelate so perfect, so charitable, so devoted? Who could repair this immense loss? Such was the general cry that resounded from Bordeaux to Paris; and one reply was on every tongue, designating Bishop Cheverus as the only person who could supply the place

of Monseigneur d'Aviau. The King was not slow to listen to the general report, and confirm the choice announced by public opinion. On the 30th of July, he signed the order which nominated the Bishop of Montauban to the Metropolitan See of Bordeaux; and the minister of ecclesiastical affairs, on sending it to him, declared that the thing was *irrevocably done, and that he ought not even think of making any opposition to it by a refusal.* "I can easily conceive," added the minister, "your own anguish, and the affliction of the city of Montauban; but you are the very man, and the King has judged it necessary to require this sacrifice of the diocese of Montauban, as well as of you."

It would be impossible to describe the grief of Bishop Cheverus on the reception of this news; it was equalled only by the affliction of the people of his diocese. Both parties felt real consternation, so much the greater, as, from the positive style of the minister's letter, there seemed no hope of success in any attempt to have the ordinance revoked. Nevertheless, as in great calamities one wishes to try every means, even such as offer the least chance of success, Bishop Cheverus wrote to the minister to remonstrate and complain. The city of Montauban, though it had little hope left, wrote also on its own behalf, and laid before the throne the expression of its sincere sorrow. "Although we rejoice," say the people of Montauban to the King, "in an elevation so well

merited, and in the signal honor decreed to the worthy rival of Vincent de Paul and of Fenelon, yet we cannot withhold the expression of our grief, nor restrain our tears, nor stifle our groans, especially when we know that the affliction of our holy prelate in leaving us is equal to our own grief in losing him. Has Providence, then, granted us so precious a blessing, only to deprive us of it at the moment when it had become essential to the happiness of every inhabitant of this diocese ?” To this address, of which we have cited only a single passage, was added a letter to Her Royal Highness the Dauphiness, beseeching her to employ her influence with the King, to sustain the request of the people of Montauban. They also appealed to Bishop Cheverus himself, and entreated him, in a most feeling letter, to join his solicitations to those of his children. “A disconsolate family,” say they, “throws itself on your compassion, and, with hands uplifted to Heaven, conjures you not to forsake it, nor, by your departure, to abandon it to grief and regret.” The Bishop had already anticipated their request, and hastened to tell them so. “I wrote yesterday,” he said to the minister, “and entreated his Majesty not to tear me from my flock. If the reply is favorable, my joy and gratitude will manifest how much I love my people ; and if the orders of his Majesty should be peremptory, my obedience will cost me many tears ; but the example of the people of Montauban would teach me, if need were,

that one ought to obey his king and serve him, at the sacrifice of what he holds most dear, even his own life."

All these entreaties were without effect, and only served to show that two cities, so different in their manners and character as Boston and Montauban, knew equally well how to appreciate Bishop Cheverus, and the misfortune of losing him. The answers arrived from Paris, expressing regret at the impossibility of yielding to so many solicitations ; and nothing remained but resignation. However dejected Bishop Cheverus might be, he did not cease his labors till the moment of his departure ; and hardly a day passed without his preaching or engaging in some pious work. Although he had done so much good in so short a time, confirmed more than forty thousand Catholics, and dispensed so often the word of truth, still it seemed to him that he had not done enough. The moments that he could spare from his pious labors were devoted to receiving visits from the people of his diocese, who flocked around him to express their regret and to seek consolation from him. Alas ! he had more need of it. The thought of his approaching departure afflicted him, and all the regrets that were expressed to him served only to aggravate his distress. A touching proof of attachment afforded him some consolation on this trying occasion. The Abbé de Trélissac, his grand-vicar, who had resided more than twenty years at Montauban, where he had property and a great many

friends, valuing above every thing the happiness of living with such a bishop, requested as a favor that he might follow him to Bordeaux, having decided to sell all his property, forsake all his friends, and go even to Boston, should it be necessary, rather than be separated from him. So well did Bishop Cheverus know how to render himself beloved, and so highly was he esteemed when known. Touched by such tender devotion, the Bishop accepted his offer with gratitude, and his only thought then was to escape from Montauban as soon as possible ; for his sensibility could bear no more. To avoid the tears and expressions of grief of his dear children, he departed in the night, without the knowledge of the people, sad and dejected beyond expression.

Having arrived in Paris, he could not forbear expressing his complaints and his grief to the minister, who was obliged to excuse himself by protesting, that, if he had required of him so great a sacrifice, his conscience, which declared that this was the only proper choice he could make, had forced him to do so. The King, Charles the Tenth, received him with his characteristic grace and kindness ; expressed his great esteem and affection for him in the most flattering terms ; and soon after made him a Peer of France, a distinction the more marked, as no one shared with him the honor of this promotion. To be elevated to the peerage gave his benevolent feelings much concern, and was equally trying to his

humility. He could not endure the thought, that the poor should suffer from the expenses incurred by his journeys, and his necessary residence in Paris during the sessions of the Chamber; and, besides, he had always felt averse to high station, or whatever would render him conspicuous. M. de Villèle, then minister of finance, to whom he made known his feelings on the subject, was obliged to set his mind at rest on the first point, by promising him an addition to his salary sufficient to cover these expenses; and to encourage him, with regard to the second, by convincing him that his elevation was *the wish of France, sanctioned by the King.*

While Bishop Cheverus was at Paris, and thus raised to dignity in spite of himself, the grand-vicars of Bordeaux, having written to him to express the great joy they felt on account of his nomination, proposed to him at the same time to demand of the government the old archiepiscopal residence, a magnificent palace built by the Prince de Rohan-Mériadec, when he was archbishop of the city, and, since it had been diverted from its original destination, used only as an abode for the princes, when they came to Bordeaux. The humility of Bishop Cheverus rejected this proposal altogether. "It does not become a poor bishop like myself," he replied, "to dwell in so splendid a palace; the humble abode which has served for my sainted predecessor will be too good for me; and besides, I should be sorry to deprive

our beloved princes of any part of the palace that is appropriated to them when they come to see us.'* *

Sentiments like these gave the people of Bordeaux some idea of the great excellence of Monseigneur d'Aviau's successor, and rendered them very eager for his arrival. He was proclaimed at Rome on the 2d of October of the same year, 1826, but did not receive his bulls until about six weeks after, when he started immediately for Mayenne, intending to pass only a few days there. He could not deny his family the pleasure they requested, of having a short visit from him before he proceeded to take possession of his new See. He remained there, indeed, only a few days, but in this short time he preached in the church of Notre Dame, of the Visitation, at the hospital, and the prisons; his days of relaxation were days of apostleship. He then proceeded to Mans, where he

* I think no reader will perceive in this letter any thing but an instance of the modesty and delicacy of Bishop Cheverus, entirely foreign to the question of property which has been debated recently, with such powerful reasons on the one side, and very inconclusive arguments on the other. (See the *Treatise on the Proprietorship of Ecclesiastical Estates*, by M. Affre.) Besides, the archiepiscopal palace of Bordeaux, since the revolution of 1793, had never been restored to an ecclesiastical use; consequently, the case cannot be compared to those of palaces restored by the government, and occupied by the incumbents.

received the *pallium** from the hands of the bishop of that city, in the chapel of the great seminary, after an exhortation which he addressed to the students of that establishment upon apostolical zeal.

The evening after this ceremony, he was invited to preach in the cathedral, at a missionary service that was to be held there; but having a violent cold that affected his voice, and a severe cough that was very troublesome to him, he declined, and promised merely to be present at the exercise. Notwithstanding this refusal, as soon as he appeared in the church, the missionary who was then in the pulpit, seized with the desire of securing to his audience a few words from the lips which had reconciled so many sinners to virtue, announced to the assembly that the Archbishop of Bordeaux had something to say to them, and that he was most happy to yield the pulpit to him. The Archbishop, surprised at an annunciation so unexpected, hesitated a moment; but soon that courage which triumphs over the most severe indisposition was aroused in the heart of the veteran missionary; he went into the pulpit, and produced an effect the more thrilling on account of his enfeebled voice, which gave greater interest to his words, and penetrated all hearts by evincing such pious zeal.

The next day he set off for Bordeaux, and arrived

* The name given to a decoration which the Pope sends to all the archbishops, and which must be conferred on them by a prelate.

there on the 13th of December. At the entrance of the city, he found the Metropolitan Chapter and a large number of the clergy awaiting his arrival. He was conducted by them in procession to the cathedral, and, on his way, had an opportunity to observe that his reputation alone had already gained him all hearts; every face appeared radiant with joy; all seemed to felicitate themselves on having found, what they had believed to be irrecoverably lost, the goodness, the mildness, the charity of Monseigneur d'Aviau. "How good he looks!" they exclaimed. "How amiable he seems! Long life to Monseigneur! Blessings on the father of the poor!" At the entrance of the cathedral, the first grand-vicar, M. Barrés, an ecclesiastic of remarkable talents and a goodness of heart still more remarkable, made him a complimentary address in the name of the clergy. The Archbishop, by his feeling and fervent reply, affected even to tears all who were present, communicating to their hearts the emotion he felt, *on beholding this church, still moist with the tears shed for his sainted predecessor*; and commented with ability on these words of the fourth council of Carthage, which briefly state the duties of a bishop: "In the church, or in the ecclesiastical government, the bishop should be superior to all his priests; in the house he should be their brother: *Episcopus in ecclesiâ sublimior sedeat, intra domum vero collegam se presbyterorum esse cognoscat.*" Authority and firmness in govern-

ment, but friendship and cordiality in private relations. "I shall love you," he said to his priests, at the close of his remarks; "give me also your love; my heart needs to have you for friends." After the ceremony, he received at the archiepiscopal palace all the civil, military, and judicial authorities, and addressed each of them with such perfect grace, such wonderful appropriateness, and such touching benevolence, that all went away enchanted. His amiable sagacity enabled him to detect the point of contact, the bond of relationship and union, between the clergy and each rank in the state. Now he found it in the similarity of their functions; as when he said to the judges: "You pass sentence in the name of the God of justice, we, in the name of the God of mercy; thus we are fellow-laborers; we should sustain and love each other as such. Religion and justice are sisters, who ought never to be disunited." Again he perceived this connecting link in reciprocal services, as when he said to the tribunal of commerce, "Religion owes much to commerce; for commerce has carried her missionaries into distant regions; has borne me to America, and brought me back to Europe. But commerce owes still more to religion, since it is she that preserves justice and good faith in contracts, and prevents frauds or makes reparation for them. Thus mutual gratitude should render us all friends, and make us one family of brothers." Such gracious words, accompanied with amiable man-

ners and engaging kindness, excited enthusiasm and attachment. It was a unanimous concert of praise, applause, and honorable approbation; yet, in the midst of all this, the good Archbishop was far from being elated with pride. "You see how I am honored here below," said he to one of his friends; "I very much fear that God may one day say to me, 'Thou hast received thy recompense in this world.'"

One thing engaged his thoughts more than all these praises; viz. what mode he should adopt, of governing the large diocese confided to his care. He laid down for himself, at the outset, three rules of conduct; the first was to be kind and amiable to all, that he might conciliate their affections; the second, to make no changes in any thing which his sainted predecessor had done; and the third, not to decide upon any thing, until he was well acquainted with persons, things, and places.

To be kind and amiable towards all, would seem to be following only the dictates of his naturally benevolent heart. Nevertheless any one would be greatly mistaken, who should suppose that this un-failing kindness of heart never cost him any effort. God alone knows to what violence his feelings were often subjected; sometimes in suppressing inward repugnance or dislike, without permitting any outward manifestation of what was passing in his mind to appear; and sometimes in submitting to continual interruption in the midst of his multiplied occupations, and

giving at all times the same welcome, however unseasonable or inconvenient the visit might be. "If charity," said he, "were extended only to persons whom we like, or exercised only at those times when we feel ourselves inclined to be sociable, it would be without any merit." Hence it happened, that those, even of whom he had most reason to complain, whom he knew to have censured his conduct, or expressed unfriendly sentiments respecting him, met with the same kind reception as his best friends. His charity drew a veil over all wrongs, and he seemed unconscious of them. And hence, he was always found ready to oblige, always disposed to do a kindness to every one. Sometimes, it is true, he appeared sad, dejected, and silent, because his good and sensitive heart, compassionating the miseries of all, was oppressed by some unpleasant news, or the dread of some unhappy event. At such times, those who were not well acquainted with him might mistake his manner of meeting them for coldness; but, if they had any service to ask of him, that it was in his power to render, or if they poured out their hearts in confidence to him, and requested his counsel, they immediately recognised in him the tender father, the kind friend, and the charitable pastor; they found him eager to oblige them, and every word spoke the tenderness of his heart. Such was his kindness to all who came to see him, priests or laymen, members of his diocese or strangers, that all were invited to his table without distinction,

with a courtesy which testified the pleasure he should feel in their acceptance, and at the same time with an ease, which left those who had any reason for refusing perfectly at liberty. He was the father of a family, who delighted in seeing his children, but did not wish to put them under any restraint.

Such goodness was well calculated to secure to Archbishop Cheverus the affections of every one ; and his profound respect for whatever Monseigneur d'Aviau had done was another claim on their regard. Very different from those restless and self-confident spirits, who, finding themselves at the head of affairs, endeavour to change every thing, to bring all over to their own opinions, and to dispose every thing according to their own views, he was religiously careful to preserve that which already existed, to ascertain what had been practised before him, and to pursue the same course ; he did not disturb any thing that was established, nor change any regulation that had been made. "I am the successor of a saint," he often said ; "I respect whatever he has done ; each act of his is in my view a sacred ark, which I would not touch, even with the tip of my finger." "Each day," said he, in one of his charges, "we pray the Lord to preserve, through our ministry, all that our excellent and sainted predecessor has done in the midst of you. We esteem ourselves happy, when we feel assured that we are doing what he would have done in like circumstances, and that we speak to you as he would have

spoken." Sentiments and conduct like these, could not fail to please the people of Bordeaux, by whom the memory of Monseigneur d'Aviau was so much cherished and venerated. But it was not with a view to please, that Archbishop Cheverus spoke thus. It was from a sentiment of profound humility in thinking of himself, and from his veneration for the memory of Monseigneur d'Aviau. In his own estimation he was so far below his sainted predecessor, that he could not endure to have any comparison made between them, either in private conversation or public discourse, and regarded any parallel of this nature as injurious to himself. He carried this so far, that, one day, while presiding at a solemn distribution of prizes, he suddenly interrupted the speaker, at the first words of this kind of praise which was so offensive to him, and pronounced, in an agitated and sorrowful tone of voice, these remarkable words: "To draw a parallel between me and my sainted predecessor is to insult me, because it is setting my incapacity in the strongest light; I will not suffer such an outrage in public; and I am determined that my dignity shall be respected." From that time it was well understood throughout the diocese, that all such comparison was to be strictly avoided before the Archbishop, and confined to each one's own thoughts. He discoursed but too much with himself of his predecessor; the recollection of whom filled him with fear and anxiety, and rendered his new See unpleasant to him. He sighed for

Montauban, he sighed for Boston, and often said, in conversation with his familiar friends, "If God had served me as he did Lot's wife, I should long ago have been changed into a pillar of salt! for I am always looking back with regret."

The exalted idea he entertained of the virtues of Monseigneur d'Aviau had taken such possession of his mind, that, on the 11th of July, 1827, just as the anniversary service for that sainted prelate was ended, being informed that the whole assembly expected a funeral eulogium, he had only to collect his thoughts for a few moments at the foot of the altar, and then went into the pulpit, and pronounced a most affecting and appropriate funeral oration, which excited universal admiration by the astonishing talent it displayed for extemporaneous speaking. He took for his text these words spoken by the Holy Spirit concerning Moses: "*Dilectus Deo et hominibus, cujus memoria in benedictione est; similem illum fecit in gloriâ sanctorum.* Beloved of God and men, his memory is blessed, and God has made him a partaker of the glory of the saints." And having divided his discourse in conformity with these words, he showed, 1st, What Monseigneur d'Aviau had been in relation to God; and here he exhibited his tender piety, which made him appear at the altar like an angel, *et intuentes eum omnes, viderunt faciem ejus tanquam faciem angeli*; which also made him a man of prayer, of faith, and of spirituality: 2ndly, What he had

been in relation to his fellow-men ; and here he dwelt on his zeal for the salvation of souls, his charity to the poor, and his kindness to all.

Still, Archbishop Cheverus was not discouraged by the disparity which his humility perceived between his sainted predecessor and himself ; it served only as a new motive to him to labor with activity in the government of his diocese. Before determining upon or ordaining any thing, he wished to take time to observe, to understand, and to reflect ; for he well knew that an evil is often made worse by a precipitate attempt at reform ; that it is even dangerous to meddle with what is good, in order to make it better ; and that, at all events, in order to proceed wisely, one ought to be perfectly acquainted with the condition of things, and the disposition of men's minds.

His first occupation, the principal object of his thoughts, at the commencement of his labors, was, therefore, to become acquainted with his diocese, his clergy, the most influential men, and the character of the different sorts of people, whether in the cities or in the country. The numerous visits he received every day at the archiepiscopal palace afforded him many opportunities of doing this, and he did not fail to profit by them. But he did not confine himself to these ; he wished to see for himself, and visited in succession all the parishes and religious establishments in the city of Bordeaux ; and, at the same time that he was widely distributing words of grace and benediction, he listened

to complaints and confidential communications, and was observant of men, places, and things. After this, he visited the various parts of the diocese ; not only the principal cities, as Blaye, Libourne, Bazas, Lesparre, and La Réole, but a great number of country parishes, informing himself of their wants, and of the character of the people in each ; becoming acquainted with his priests, most of whom he saw at the different meetings that were held on occasion of his visits ; and observing every thing with his penetrating glance, his accurate and practised judgment, without permitting his object to be discovered. A conversation, a word, would often reveal to him the man.

In these visits he was not satisfied merely to acquaint himself with his diocese, he did all the good he could at the same time ; preached in each parish, upon their regularities and vices which the curate of the place pointed out to him ; reconciled differences, and everywhere proclaimed his favorite sentiment, by which he would fain have made all men one family, of one heart, and one mind, *My brethren, my beloved, let us love one another.* He gave, in his own person, the best example of what he preached ; as may be seen by the following circumstance.

One day, having learned that a curate was at open variance with his parish, he proceeded to the place to endeavour to unite their hearts and restore peace. To conduct otherwise irreproachable, and a zeal too ardent rather than too cold, this curate united

a character of extreme impetuosity, which sometimes carried him beyond the bounds of prudence, and had been the sole cause of the division. Too rigid an observer of ancient rules made for an earlier period, he had just exasperated a family, by refusing to admit as god-mother a lady who had not received the sacrament at Easter ; and the tenacious parents preferred that their child should remain unbaptized, rather than present another god-mother. The Archbishop, arriving in the mean time, attempted to persuade the curate to admit the woman, and, upon his refusing, directed one of the priests who accompanied him to perform the baptism, in order to secure the salvation of the child, and not let it be a victim to the ill-will of its parents. At this, the curate flew into a passion, and, yielding to the violence of his temper, so far forgot himself as to address the most abusive language to his Archbishop. To this tempest the latter opposed only silence, calmness, and gentleness ; and, proceeding to the church to commence the service, he went into the pulpit, and invited all the parishioners to be at peace and amity with their curate, of whom he spoke in the highest terms, enumerating all the good qualities which he really possessed. " You have," he then added, " only one complaint to make against your venerable pastor ; he has, you say, a violent and passionate temper. Ah ! my brethren, who has not his defects ? If I should be among you twenty-four hours, you would perhaps discover so many in me

that you could not endure me. You find but one in your curate ; pardon, then, this defect, in consideration of all his virtues. No society can exist, except by mutual forbearance towards each other's faults." After this address, the Archbishop, descending from the pulpit, went to the sacristy, where he found the curate ashamed and embarrassed, and embraced him with tenderness and hearty affection. " My dear curate, I love you ; I am your devoted friend," he said to him ; " in what manner do you wish that we should commence the ceremony ? " endeavouring by these words to divert his thoughts from the ' recollection of his fault, and to show his indulgence for every thing not inconsistent with his duty. The ceremony being finished, he wished to have a private interview with such of the parishioners as were most offended with their pastor, and spoke to them with so much kindness, that they could refuse him nothing ; a reconciliation took place, the kiss of peace was mutually exchanged, all sat down together at the same table, and all hearts were united in that of the Archbishop. Thus did he make charity everywhere prevail, and taught by his example, that, as the Apostle says, " It suffereth long and is kind, is not easily provoked, but forgiveth and endureth all things."

The first result of his pastoral visits, and of the knowledge he gained of his diocese, was also a plan of benevolence. Two great evils had struck him forcibly in his apostolical journeys. The first was the

painful situation of certain priests, who, having given every thing to the poor as fast as they received it, had become poor themselves, in consequence of long and expensive illness or some unforeseen event. The second was the sad condition of certain parishes, which were without instruction, without public worship, and almost without a ministry, since the pastors, from age or infirmity, could not perform their functions; and, on the other hand, to deprive them of their places, which were their only means of support, would be to reduce them to the most deplorable condition, would be a species of cruelty. The Archbishop felt these two great evils, as one possessed of a heart so kind must necessarily do; and he then conceived the design of remedying them, whatever it might cost. The expedient which his benevolence suggested was to propose to his assembled clergy an annual subscription, designed to create a common fund, which should be employed, either in furnishing a pension, on their retirement from office, to priests whom age or infirmity had rendered incapable of their parochial duties, or in giving temporary assistance to those whom the expenses of long illness, or some unexpected accident, had reduced to distress and embarrassment. This proposition was received with eagerness and gratitude; supported as it was, with heartfelt eloquence, by the most touching remarks upon that charity, which ought to interest the whole body of the clergy in the welfare of each of its members; urged, moreover, by all the

motives, which his sagacity enabled him to suggest, of personal advantage to each subscriber, who would find in this institution a security for the future. The subscription was opened ; he, as the father of his clergy, headed it himself, subscribed a thousand francs [two hundred dollars] annually ; and, in order that his subscription might not end with his life, he invested in the public funds a capital of twenty thousand francs, [four thousand dollars,] in the name of the pension fund, which secured in perpetuity the annual amount of his first subscription. He was happy in the thought, that he should not only be the support and benefactor of his clergy during his life, but that also, after his death, his charity would follow his priests from age to age, and that he should live for them in his benefits, even when he should be no more. He did not however limit himself to this. All the occasional donations of which he could dispose, without prejudice to his customary charities, were placed in this fund ; he put into it at one time ten thousand francs, which a charitable person had placed at his disposal ; and he directed the executor of his will to add three thousand francs more, if he left any property at his death. This was faithfully performed. To assist his priests in their need was his chosen work. " I do not know," said he, " any charity better bestowed than that which affords assistance to a priest who has grown gray in the labors of the ministry, and who is poor because he has been charitable." Thus all the clergy of Bordeaux

recollect, and will long remember, with what tender interest, with what warmth of feeling, he recommended, every year, in the ecclesiastical retreats, this good work, of which he had the honor of being as it were the founder in France, and which so many dioceses have since imitated.

Having made sure of this fund, he drew up judicious regulations in regard to it, and decreed, 1st. That each rank of the clergy should have a representative of its interests, in the commission intrusted with the distribution of the fund ; and that thus, his first grand-vicar being president, this commission should consist of a canon, a nominal curate, an officiating curate, and a vicar. 2ndly. That a minute account of receipts and expenditures should be accurately made out every year, and sent to each subscriber ; that all might be able to judge of the good use made of the fund, of the excellence of the institution, and rejoice in the comfort afforded to their seniors in the ministry, or to their sick brethren.

But many other things besides the wants of the clergy had attracted the attention of the Archbishop in his visitation. Among others, he remarked a great difference in the usages and observances of different parts of the diocese, arising either from the fact that many curates had neither the statutes nor the ritual of the diocese, the edition of which was exhausted ; or from the circumstance, that, these two ecclesiastical codes prescribing things no longer in conformity with the manners and circumstances of the times, each in-

dividual had laid down his own rule of conduct. This difficulty he remedied in part by preparing a new ritual, in which his accustomed prudence and caution are observable. He respected, to such a degree as not to change a single word, every thing in the old ritual which was compatible with the existing state of society, and added as little as possible ; because his principle was, that, in respect to laws, the fewer one makes the better ; and he quoted on this subject the saying of a member of a legislative assembly, who, at the close of a meeting at which all the discussions had ended in suppressing a proposed law, said to his friends, “ We have performed to-day our master-stroke ; we have abstained.” He confined himself, therefore, to laying down rules of conduct for his priests, on occasions of most ordinary occurrence ; for example, respecting god-fathers and god-mothers ; prohibiting any from being admitted to this office whose marriage had not been blessed in the presence of the church, or who should not profess adherence to the Catholic church, and belief of all that it teaches. He finished by a new exhortation, which he charged his curates to read frequently to their parishioners, and which, in a clear and concise summary, recalled to their minds all the truths which a Christian ought to believe, all the precepts he should observe, all the sacraments he should receive, and the prayers he should say.

In the mean time, the Archbishop did not lose sight of the many parishes that were without pastors, nor

of the many pastors who were in want of assistants, and who must either permit souls to suffer, or, if they should exert themselves to satisfy all the demands upon them, must in a little time become exhausted. This was a constant subject of his solicitude; and he felt that his only resource, to remedy the evil, was in his seminaries. Thus he spared no effort to secure the prosperity of these establishments, and promote their progress. He went several times a year to visit his lower seminary, though it was situated, for a long time, twelve leagues from Bordeaux. At each visit, he addressed to the students wise counsels and words of exhortation and encouragement; and never refused any thing to the Superior that could be useful to his establishment. He extended the same kind attention to his principal seminary, and felt, perhaps, a still more tender affection for it. Here he gave those, who were training for the service of the sanctuary, lessons on charity, zeal, gentleness, and prudence, of all which he was himself the most touching model. He was particularly happy in the religious exercises of the retreat which preceded ordination. Forcibly struck with the new position about to be assumed by young men living hitherto in the seclusion of the seminaries, who, in a few days, were to be suddenly introduced into the world under the most weighty responsibilities, with such immense influence for good, if their conduct should correspond to their profession, and with still greater

influence for evil, if they were imprudent, his heart was deeply interested in their fate, and that of religion, whose ministers they were about to become. On these occasions, he enforced upon them those lessons of wisdom, of modesty, of disinterestedness, which would insure the success of their ministry, and inculcated upon them the obligation they were under to render religion lovely in the world; to win to her every sinner by kindness of conduct, mildness of character, suavity of language, and the self-devotion of charity. After the ceremony of ordination, he did not deliver a discourse upon the duties of the priesthood; he was too much affected to preach then. He poured out his heart, and his sensibility overflowed at the sight of these youthful priests, *new children added to his sacerdotal family, new aids, he said, sent to support his weakness; new props, on which his old age might lean.* In this manner, did the Archbishop give lessons and examples of goodness to his seminaries; but he did not introduce into them that spirit of innovation which is fond of change, fertile in plans of reform, and productive only of disastrous results. He reposed entire confidence in the society of the priests of St. Sulpicius, who had charge of the principal seminary, and in the venerable ecclesiastic, himself a pupil of St. Sulpicius, who had the direction of the lower seminary. He relied upon them for all the details, and refused to intermeddle with these; "Because," he said, "unity is essen-

tial to every government, and similarity of views to every administration ; a machine drawing different ways has no longer a regular movement." So that the most intimate and cordial union was always maintained between the Archbishop and his seminaries, where his visits were welcomed with delight, and he was received with joy, as a father in the bosom of his family.

But the tender interest of the Archbishop of Bordeaux was not confined to the education of clerical youth only. He was sensible that it would be all in vain for the seminaries to send forth good priests, if infancy was vitiated in its primary education ; if, from the earliest age, the mind and the heart were not formed to the love and practice of virtue. This rendered the fraternity of the Schools of Christian Doctrine so dear to him ; he esteemed them the most signal benefactors of religion and society, admired their devotedness, which faith alone could inspire and sustain, and could not conceive that sensible people could think of comparing with them masters animated by any other motive. He often visited their schools, congratulated the children on having such masters, whom he called fellow-laborers in his ministry ; he even received the children at his own house, and distributed rewards among them. "If Bordeaux should lose these good brothers," he wrote to a minister to whom he recommended them, "it would be an unspeakable misfortune ; in their school the love of good

order, submission to the laws, and respect for the magistrates are learned; because they teach all these in the name of religion, the only solid basis of social happiness." He would have recommended them also, had it been necessary, to the authorities of the city of Bordeaux; but the fraternity recommended themselves strongly enough. Every year the statement of the labors of the scholars, and the sagacity of their replies to questions which seemed to belong to more advanced studies, manifested new progress, to which the equity of the magistrates did ample justice. The Archbishop was almost alarmed at this; he feared lest youth so well informed should wish to rise above their condition in life, and mingle in the ranks, already too crowded, which obstruct every avenue to office. In his remarks, he endeavoured to fortify them against that ambition of the lower class, which he esteemed one of the greatest scourges of modern society; because it implants in every mind a principle of restlessness, a desire of change and of revolution, a tendency to disturb the existing state of things, which induce the people to join with every agitator. "You are on the lowest round of the social ladder," he said to them one day; "but it is with this as with Jacob's ladder, on which the angels were ascending and descending. The angel that was on the step nearest the earth, was no less great, no less happy, and no less honorable, than he that was on the round nearest heaven. It

is the same with you, my children ; every condition is honorable, when it is well filled. Happiness is found everywhere, when we are virtuous."

The Archbishop also visited with tender interest those religious communities where young girls, both rich and poor, were educated. With inexhaustible goodness and indefatigable patience, he accorded whatever could give them pleasure ; he was present, when they wished it, at all their exercises, either to excite emulation by public trials of memory and application, or to distribute rewards ; and he thought nothing of his own trouble, provided good was done and others were pleased.

To this interest in the right education of childhood, he united a zeal no less ardent in another work, designed to disseminate lessons of virtue and religion among adults of all classes. We allude to the plan of distributing good books, which Bordeaux had the honor of originating, and which has spread thence into most of the dioceses of France. Before the arrival of Archbishop Cheverus, this work had been commenced by a holy priest, M. Barraut, who, witnessing the infernal eagerness with which certain men were engaged in disseminating bad books, in order to destroy even the last remaining germ of religion in the hearts of the people, conceived the design of employing an antidote against these, and spreading abroad good books with at least equal zeal. He began with his own library, and put in circula-

tion all those books contained in it, which might be read with most advantage. For each class and every condition he selected a book suited to their capacity ; at first a work merely amusing, in order to allure the reader ; then another, which combined instruction with entertainment ; and finally he gave out books of an entirely religious character, calculated to impart the knowledge of Christianity, and to inspire a love for the sacraments, and a desire to receive them. This first attempt was successful ; and he had the consolation of seeing many persons return to God, enlightened and affected by reading these books, who before had lived in the neglect of all religious observances. Encouraged by this success, he employed all his means in purchasing new books, and interested good people in the undertaking ; and soon many thousand volumes were in circulation in Bordeaux and the diocese, diffusing everywhere the light of religion, and kindling the sacred flame of virtue. Monseigneur d'Aviau, by an archiepiscopal ordinance, gave canonical authority and stability to this work, and sent information of it to the Holy See, which bestowed upon it many praises, and enriched it by privileges. Such was the state of things when Archbishop Cheverus arrived at Bordeaux. He rejoiced in finding there so valuable an institution, manifested especial kindness towards its generous founder, treated him as a friend, and embraced the first opportunity that occurred to confer on him, as well

as on his labors, the highest mark of his approbation, by naming him titular canon of his metropolitan city. He gave him, besides, more than six hundred volumes, exclusive of pecuniary donations; recommended the association again to the Holy See, and obtained for it new privileges; preached on its behalf whenever he was requested to do so, and declared himself from the pulpit its patron and friend. He presided himself at its meetings, in his own palace; and, that it might the more certainly accomplish its design, he appointed a committee to examine what books it would be best to put in circulation.

The warm interest manifested by Archbishop Cheverus in whatever tended to make men virtuous, or restore such as had wandered from religion to her paths, may give one some idea how much he must have felt for those who, guided by grace, and desirous of avoiding a world whose dangers they had experienced, came to expiate in retirement the irregularities of their conduct, and to lead penitent and exemplary lives, under the wings of divine mercy. There existed, at Bordeaux, a *House of Refuge and Mercy*, where more than three hundred persons of this description, voluntary penitents, led a life of labor and self-denial; alleviated, however, by the happiness of a purified conscience, recovered peace of mind, and the holy exercises of prayer. This establishment was an object of admiration to the Archbishop of Bordeaux; he regarded it as the glory of his diocese, and delighted to


take strangers there, that he might lead them to admire the hand of God, the operation of the Most High, and his most signal act of grace. He did everything, moreover, to sustain this institution ; it inherited most of his property after his death, and as long as he lived he continued to bestow money upon it, as far as his means allowed, and persuaded the rich to aid him with their bounties ; and when the wants of the establishment were most pressing, he called a charity meeting, and communicated to the souls of others the sensibility that filled his own, and a large collection repaid his pious zeal. He particularly esteemed the Superior of this establishment, Mademoiselle de Lamouroux, a lady of good family, who, with an heroic charity, by the highest act of devotion that a noble and pure soul ever offered to its God, had sacrificed her youth, her repose, her health, all her natural feelings of repugnance, to devote herself to the direction of this house, and to share the asylum and the penance of these erring women. She was obliged to provide subsistence every day for three hundred persons ; and for thirty-six years she had succeeded in doing this by her heroic confidence in God, who was her only resource. She asked nothing from men, and, although the house had no revenue, refused even the most magnificent offers of patronage from those who seemed ambitious of the glory of aiding her. "God alone is sufficient for us," she said ; "I labor for him, and I rely upon him alone ; if I

should ask favors from men, they would fail me at last, for men always fail those who trust in them ; and then if I should have recourse to God, he would send me back to men, whom I had preferred to him ; instead of which, confiding only in him, I can say to him, ‘My God, you have intrusted your children to my care ; you have placed me at the head of your institution ; I have called only upon you ; I claim your protection ; I implore you to come to my aid.’ In case of need, I would speak thus to God,” said she, “and he would hear me.” God did in fact manifest that he heard her, more than once ; the community had often witnessed, in moments of distress, when they wanted even bread, extraordinary answers to her prayers, which it is difficult to account for without the aid of a miracle. The Archbishop, therefore, revered her as a saint worthy of the first ages of the church,* and there was no one whom he esteemed more highly.

Next to the House of Refuge, Archbishop Cheverus took the most tender interest in the hospitals, where were collected the various victims of human misery ; the sick, the infirm, the aged, the insane,

* Such was also Monseigneur d’Aviau’s opinion of her. Some one related to him one day an extraordinary occurrence, which many sensible persons esteemed truly miraculous, which took place in answer to the prayers of Mademoiselle de Lamouroux. “I am not surprised at what you tell me,” replied the holy Archbishop ; “but I should indeed wonder if one so holy did not perform miracles.”

and foundling children. He visited them often, and as he approached these abodes, his paternal heart was melted with compassion; he passed through the halls where so many wretched beings were lying on beds of pain, approached them with kindness, and addressed them in words of consolation. He was happy to see the good order and neatness that everywhere prevailed, and all the care of a kind mother lavished upon the sick by the worthy Sisters of Charity, to whom these establishments are confided; and such was his admiration, that he could find no words to express his respect and esteem for them. When they fell on their knees to ask his benediction, he could have wished, he said, to receive theirs; "for how full of blessings must those hands be, which are employed only in acts of charity!" Whenever they asked any thing of him, they were sure beforehand of obtaining it; he declared that he could refuse them nothing, and, in consideration of this, begged them to be prudent in their requests, and to make them first the subject of devout meditation. His respect for them was so great, that whenever he was preaching, if he perceived a Sister of Charity among the congregation, one might divine beforehand what the subject of his discourse would be, that the praise of the daughters of St. Vincent de Paul would soon rise from his heart to his lips. "They are," said he, "the highest glory of religion, the best manifestation of grace, the most striking proof of the divinity of Catholicism."



And he stated, in connexion with this subject, that the Protestants of America, having complained because a hospital was confided to the care of the Sisters of Charity, were silenced by the reply, that their complaints should be attended to when their own ministers should form such angels, as these sisters, in devotedness, in zeal, in gentleness, and tenderness towards all sufferers.

It was a fresh source of regret to Archbishop Cheverus every year, when he was compelled to tear himself from a diocese where he effected so much good, and sustained and encouraged so many works of charity, and go to Paris to attend the sessions of the Chamber of Peers. He made amends at such times for whatever he was prevented from doing at Bordeaux, by accomplishing all the good in his power, in the heart of the capital. Thence he governed his diocese; all matters relating to it were communicated to him, with the opinion of the council on each, and he pronounced the final judgment upon them. There, he called the attention of the several departments of government to whatever was interesting to religion within the limits of his jurisdiction; he even condescended to attend to business belonging to others, in order to oblige them, and carried his kindness so far, as to undertake commissions that would have seemed beneath the dignity of a Peer of France and an Archbishop, were it not that charity elevates and ennobles whatever she performs. If he was invited

to preach, he always manifested that readiness to oblige which can refuse nothing. He pronounced one day as many as seventeen different discourses for the benediction of seventeen statues of the Greek and Latin Fathers ;* and his perfect description of the characters, the writings, the virtues, and the remarkable acts of each of these Fathers ; the knowledge of history, and the grace and facility of elocution displayed by him, demonstrated to all that his talents and learning were equal to his kindness. He was never deterred even by circumstances the most difficult and trying to a preacher, because he counted his reputation as nothing, and the good to be done as every thing ; and the blessings which God bestows on such a disposition of heart, joined to his own ready intelligence, obtained for him, on many occasions, a gratifying success. Being invited to preach on Good Friday before the Polytechnic School, it was greatly feared that he would not be able to obtain a hearing. An illustrious Archbishop, in spite of his graces of language and his high birth, had failed here the preceding year ; the students, by their tumultuous conduct, having forced him to leave the pulpit. Archbishop Cheverus came, and took for his text these words of the Apostle : “ I determined not to know any thing among you, save Jesus Christ, and him crucified : *Non judicavi me scire aliquid inter vos nisi Jesum Christum et hunc crucifixum.*”

* This circumstance took place at Conflans, a country house of the Seminary of Saint Nicholas, near Paris.

"If it were my intention," he went on to say to them, "to speak of human science, I should first come to take lessons in this learned school, and from yourselves, Gentlemen ; but I am to treat this day of the science of the cross ; this is my peculiar science, the science which I have studied and preached for forty years, among civilized nations, as well as among savage people, because it equally concerns all ; and you will permit an aged bishop to communicate to you the result of his long studies." So insinuating an exordium won all hearts ; they listened to every word of the *aged bishop* in the most perfect silence, with the most sustained attention, and the liveliest interest ; and the Archbishop retired as well pleased with the young men as they were with him.

Some time after, he was invited to preach before the Irish Seminary ; but, on account of the slight knowledge of the French language possessed by the students, it was necessary that his sermon should be in English. The Archbishop accepted the invitation, and surprised his whole audience by the facility of his elocution, the propriety of his expressions, and the graces of his style. It was evident that he had forgotten nothing of that language, and that he was still as familiar with it as when he was in America. He was equally successful in a charity sermon, preached before a numerous assembly of ladies of the court. His object was to recommend to the generosity of his audience those families of La Vendée, whom the misfortune of war had reduced to

indigence, by depriving them of a father, a brother, or a son, who was their only support. Bishop Cheverus was deeply interested in his subject ; he had taken for his text these words from the Psalms : "Take care of the children of those who are dead : *Posside filios mortificatorum* ;" and the plan of his discourse, his train of thought, was arranged in his mind. But, just as he was about to commence, he was informed that the Dauphiness and the Duchess de Berry were to be present at the sermon. This information disconcerted him a little at first. Politeness required him to say something complimentary to the two princesses, and perhaps to represent the facts of the case in a peculiar manner ; but there was no time to think about it ; he must commence directly. Soon, however, recovering his presence of mind, and overcoming his first apprehensions, he spoke with so much judgment and pertinency, said so well and so gracefully what was proper to be said, that he merited the very gracious compliment which he received from the lips of the King himself, on the following occasion. Charles the Tenth, who had heard of the sermon preached before the Irish the preceding week, congratulated the Archbishop, when he saw him, on the ease with which he preached in English. "Sire," replied the Archbishop, with his usual modesty, which always sought to qualify the praise bestowed on him, "I deserve very little credit for that which your Majesty is pleased to commend ; for though I am ashamed to say

so before the King of France, I am much more familiar with the English than with the French." "You preach, however, very well in French," graciously replied Charles the Tenth, "for the Dauphiness heard you the other day, and she was enchanted."

This Prince was singularly fond of conversing with the Archbishop of Bordeaux. Harassed at that time by the hostile charges against his government, daily repeated in the name of liberty, he questioned him upon the state of things in the United States; and Archbishop Cheverus informed him of the entire liberty that religion and education there enjoy. "In the United States," said he, alluding to the demands made in certain public prints of that period, "I could have sent missionaries to all the churches, have founded many seminaries everywhere, and confided the direction of them to the Jesuits, and no one would ever have thought of making any objection; all opposition to these acts would have been regarded as tyrannical, as a violation of the rights of liberty; there, I might have refused burial to any one who did not appear to me worthy of it, and the idea of obliging me to grant it would have seemed ridiculous." The King replied, with a sigh, "These men at least understand liberty; when will it be understood among ourselves?" They then conversed upon the welfare of France, the means of securing it, and the obstacles in the way of it. In this frequent intercourse with the Archbishop of Bordeaux, Charles the Tenth

conceived such a high esteem for him, that he then thought of soliciting a Cardinal's hat for him at the Court of Rome. The execution of this project was suspended only in consequence of a change in the ministry, and the perplexity that soon after occurred in the affairs of the government. This we learn from the letter of a former minister of Charles the Tenth, which we found among the papers of Archbishop Cheverus. "I regret," writes this minister to him, on the 25th of February, 1836, "I regret, for the sake of those who now have and will ever possess my affection, that you were not made a Cardinal seven years ago; I wish you, at least, to know that such was the intention of the Prince, who honored me with his confidence, and, I need not add, it was also that of his ministers."

It was not at court, only, that the merits of the Archbishop of Bordeaux were appreciated; everybody sought to enjoy the charms of his conversation, and was happy in his society. Many peers of France, struck with the graceful and lively remarks which he introduced so appropriately, visited him at his hotel, and invited him to their meetings. The Archbishop sometimes attended them, but still with some reserve; for he never wished to be present at political meetings, held by the opposition party." "It is not," he said, "in accordance with my character, and still less so with the feelings of my heart, to promote opposition; I wish to serve the Government sincerely, to

aid it by my co-operation, and not to put obstacles in its way." But, if the Archbishop of Bordeaux found some enjoyment during his residence in Paris, while attending the sessions of the Chamber, it was counterbalanced by many troubles.

The first unpleasant circumstance that occurred was his being chosen by Charles the Tenth to preside over the Electoral College of Mayenne. The King, in sending to the electors of that department a president so beloved and venerated, thought that their regard for his character, his person, and his wishes, would lead them to nominate a deputy friendly to the government; but Archbishop Cheverus, knowing the disposition of their minds, far from flattering himself with such success, despaired of being able to fulfil his mission to the satisfaction of the King; it was therefore with extreme reluctance that he accepted the appointment; and it required all his spirit of obedience and devotion to the person of Charles the Tenth, to induce him to do so. He acquitted himself, however, of the duties of this commission with all the zeal that might have been expected from him; and described to the electors, in a very forcible manner, the character of the deputy whom he desired to obtain from them. "I do not pretend," he said to them, "to prescribe to you whom you ought to choose; I am here only to assure myself of your choice, and to proclaim it; but I should do violence to my own feelings, and be unfaithful to you, if I did not say that I expect you to

choose a deputy who is a friend to religion, to legitimacy, to monarchy, to the King and his august family ; a deputy who is well persuaded that both the charter and our institutions, in order to the security of our liberty and happiness, have especial need of a powerful, paternal, and protecting authority, to maintain and defend them against license ; a deputy, in short, whose truly loyal heart thrills, in unison with ours, with love and gratitude at the very name of our beloved Charles the Tenth." Nothing could have been said more to the purpose ; yet the Archbishop, as he had foreseen, did not obtain what he desired, and the deputy elected went to take his seat, with many others, on the benches of the opposition. After the mortification of an unsuccessful mission, he returned to Paris, where difficulties and opposition of another kind, very painful to his feelings, awaited him.

The most violent complaints against the Jesuits, and what was called the *priest-party*, at that time were heard daily from the public journals, and even from the tribune of the two legislative chambers. In so critical a juncture, Charles the Tenth believed it his duty to sacrifice the Jesuits, that he might save the rest of the clergy ; to lay restrictions upon the lower seminaries, in order to save them from entire destruction. At the first news of this determination of the King, the whole body of bishops was in consternation ; the Archbishop of Bordeaux was himself as much concerned as any one. He must part with the Jesuits, who rendered the most important services in

his diocese; he was about to lose one of his lower seminaries; in short, he foresaw the disastrous consequences which this measure would bring upon every thing connected with religion in France. All the archbishops and bishops who were in Paris appeared at court, represented to the King the great injury he was about to inflict upon religion, and neglected no consideration that might avert the blow with which they were threatened. But the King had taken his resolution; he believed the measure necessary to the peace of the state, and, on the 16th of June, 1828, he signed the two ordinances, one of which excluded the Jesuits from the education of youth, and the other imposed trammels and restrictions on the lower seminaries. A universal protest followed this step; all the Catholics in France sounded the cry of alarm; and the whole body of bishops, stunned by this blow, were uncertain what part to take. Many protested, believing that the resistance of the House of the bishops might, perhaps, arrest the execution of the ordinances, and prevent the evils which they would bring upon religion and France. Some others,* among whom was the Archbishop of Bordeaux,

* Of the small number of prelates who thought with Archbishop Cheverus was Monseigneur Brault, formerly Bishop of Bayeux, and at that time Archbishop of Alby, a prelate of eminent merit, and one of the brightest ornaments of the church of France. He was the intimate friend of the Archbishop of Bordeaux, who said that he had always had the happiness of agreeing with him on all subjects.

thinking the evil irremediably done, believed that these protests of the bishops could bring about no useful result; that the government would not retract after having gone so far as it had done, and that resistance would therefore end only in the entire ruin of the lower seminaries; and, moreover, that, if it were necessary sooner or later to submit, or to annihilate the priesthood at its very source by shutting up the ecclesiastical schools, it would be better to submit at once than to offer resistance and be obliged to yield afterwards.

This last opinion, the wisdom of which subsequent events have confirmed, was at first very unwelcome, and was indeed openly censured by many. Instead of examining the grounds on which it rested, and which were so well supported by reason, they were influenced only by their regret for what they were about to lose, to a love of good which acted without reflection, and the deceptive remarks of certain journals; and hence they concluded that those, who would not protest against the ordinances, were by this single circumstance convicted of hostility to the Jesuits, and of sacrificing the existence of their lower seminaries to a base pusillanimity. The Archbishop of Bordeaux was troubled to find such a bad construction put upon his conduct, and his true sentiments so basely calumniated. Nevertheless, strong in an approving conscience, he did not suffer himself to be dejected or shaken by this trial; he endured

it with the calmness of a Christian, the dignity of a bishop, and the charity of an apostle. In a letter to one of his grand-vicars on this subject, which we copy exactly, he wrote as follows: "Throughout this affair, I have consulted God, my conscience, and men pre-eminent in dignity, in learning, and in piety. In the course of my life, I have been praised so much beyond my deserts, that I ought not to complain if I am now blamed. If I need to be humbled, I will bless the Lord for it, and will gladly return to the obscure poverty from which, God knows, I have risen in spite of myself. . . . Salute all my friends; assure them, that, if any of them should change their opinion of me, I shall love them still." The conduct of Archbishop Cheverus corresponded to these noble sentiments. He neither sought to justify himself nor to give prevalence to his opinions; he was satisfied that others should think differently from him, and loved them not the less for it; he even suffered contradiction in silence; and one day, when a person, carried away by a zeal more ardent than charitable, allowed himself to address harsh reproaches and offensive language to him on this subject, the Archbishop suffered him to say without interruption whatever he pleased, and when he had finished, merely said, with perfect mildness, these few words: "I thank God, Sir, that he has given me grace not to reply to you in the tone in which you have spoken to me."

The Jesuits were more just to Archbishop Cheverus, and honored him for his sentiments in regard to them. They recounted from the pulpit of truth, the numerous proofs of affection they had received from him, and their grief in being separated from a prelate who loved them so tenderly.* In fact, Archbishop Cheverus had, all his life, loved the Jesuits; in America they were his friends,† and he had urged the Holy See to choose bishops for the United States from their society. He had represented them to the Pope as religious men, whose eminent merit, piety towards God, zeal for the salvation of souls, and indefatigable labors were above all praise; as apostles, who had planted the faith in that country, and nurtured it by their toils; and who still maintained and propagated it there continually. "All," said he, "unite in desiring that bishops may be chosen from their body, who will walk in the steps of their predecessors, and be animated by the same spirit."‡ These sentiments, which Archbishop Cheverus entertained towards the Jesuits in America, he still felt in France. At Bordeaux he

* The discourse pronounced on this subject in the cathedral by Father Varlet, Superior of the lower seminary, was among the most remarkable.

† See, in proof of this, the Second Book of this work, pp. 122, 124, 125.

‡ "Patres societatis Jesu, quorum eximie dotes, pietas in Deum, pro animarum salute zelus, et labores indefessi nunquam satis commendari possunt, catholicam fidem in his regionibus

often visited the lower seminary, which was under their care ; and testified the tenderest affection and most sincere esteem for them. On their departure, he publicly expressed his grief in losing them ; and, that he might retain at least some of them, he offered them a house near his palace, and gave those who remained there six thousand francs [twelve hundred dollars] a year for their expenses. He did more ; in order to preserve for them the seminary at Bordeaux, in case any change of circumstances should allow them to resume the business of instruction, he removed to it at great expense, and notwithstanding many opposing reasons, all the students of the ecclesiastical institution established at Bazas. "This removal costs a great deal," said he, "and it is a very sad thing to our young men ; it has but one advantage, which is, to prove that I love the Jesuits."

In the mean time, Archbishop Cheverus, amid the storms by which God tries and purifies the virtue of his chosen, was actively engaged in the administration of his diocese, and neglected no opportunity of doing good in it. Zealous priests dispersed them-

plantaverunt, sudoribus rigaverunt, hodieque foveant et propagant. Quis non exoptet inter eosdem Patres unum eligi, qui prædecessorum vestigiis inhærens eodemque spiritu afflatus ecclesiæ Americanæ exhibeat acceptissimum et utilissimum præsulem ?"

This letter related to the office of Assistant Bishop of Baltimore, which Archbishop Cheverus wished should be given to one of the Jesuits.

selves by his orders through the least religious parishes, preached the gospel to the people with the charity of good pastors, and made them acquainted with that religion of which they had hitherto been ignorant, or which they had, at least, entirely forgotten. When ignorance was once dissipated, when the love of virtue was revived in their souls with the knowledge of truth, then the Archbishop repaired to the spot, and, by the power and unction of his preaching, finished the work which the missionaries had begun, and distributed to the renovated people the bread of heaven, and the grace of confirmation.

In other cases, the pastors themselves prepared their flocks for his visitation; and when, through their instructions and zealous efforts, the faithful were made ready, they gave him notice of it, and he immediately went to them. This was generally in the winter season, a time when the people, less occupied with the labors of the field, could most conveniently attend to religious exercises; and the journey then became sometimes exceedingly uncomfortable. He was obliged to expose himself to excessive cold, enough to appall the most intrepid courage, to face an icy wind sweeping unobstructed over that uncultivated part of his diocese which borders on the sea.* But no personal consideration could deter Archbishop Cheverus, or induce him to choose a more pleasant season for his

* In January, 1830, the Archbishop travelled through the Landes, in Gascony, when the mercury stood below the zero of Fahrenheit's thermometer.

visitations. "That which would be most comfortable for me," said he, "would be the most inconvenient to the poor people; I must take the time that suits them best." The inhabitants of the country themselves could not repress their astonishment at the sight of such courageous zeal. "What a wonderful thing," exclaimed a poor woman, in her simple language, which we shall be pardoned for repeating, "what a wonderful thing, to see such a man, in such a country, in such weather!" Yet, in the midst of the physical sufferings which the Archbishop had to endure in his journeys, he never complained; and when others seemed to pity him, he answered them with some good-natured pleasantry, and was always as cheerful as if he had not suffered at all; or he turned the conversation upon the poor, who, without fire, thinly clad, and miserably fed, deserved, he said, all our compassion.

On his return from these apostolical journeys, he was diligently engaged at Bordeaux in every pious work. He often visited religious communities whom the rules of the cloister deprived of the benefit of coming to the archiepiscopal palace to ask his advice and receive his counsel; he addressed each in the most suitable language; calmed by a word the troubles of tender consciences, and instructed them in the ways of holiness. He often visited private houses also, where he suspected his ministry might be useful; and did not decline entering even the humblest abodes of

misery, when he thought he could do any good there. Sometimes he went to console a person afflicted by the death of a near relative, or by some great reverse of fortune ; sometimes, to encourage one who was sick, and revive his hopes ; to prepare the way for, or to effect, a reconciliation, or to recommend some good work ; at another time, to congratulate parents upon the success and good conduct of their children, and thus testify to the whole family that they had in him a tender father, who shared their joys as well as their sorrows ; and again, to urge some one at the point of death, who had resisted the solicitations of his pastor, to accept at last the comforts of religion, and not expose himself to fall into the hands of the Sovereign Judge of his eternal destiny, without having been reconciled to him. At such times he approached the sick person with an air of kindness, compassionated his sufferings, offered him consolation, and by soft persuasion penetrated his heart, and induced him to receive the last sacrament, and confessed him himself if he expressed a desire that he should do so. There were also visits of another kind, in which the charity of the Archbishop manifested itself in the most touching manner ; I mean those which he made to his sick or infirm priests. As soon as he learned that one of them was attacked by any malady, he went to visit him as soon as possible, seated himself near his bed of pain, spoke to him with paternal tenderness and kindness, encouraged him to be patient, and

if he perceived that he was in want, contrived to aid him secretly, and with a delicacy that was careful not to wound his feelings. It was not only the aged priests who thus excited his interest; he has been frequently seen with young ecclesiastics, who could not yet have acquired any other claim upon his tenderness, than what their character and suffering state gave them. Nor did he confine his charity to a single visit; he went to see his dear patients as often as possible, and when his occupations prevented his seeing them in person, he took care to be informed of their condition, and sent one of his priests to visit them on his behalf, or charged some one to give him daily intelligence respecting them.

The Archbishop accomplished as much good at home, and without leaving his palace, as he did abroad. As he was accessible to persons of every description, and at all hours of the day, people came to consult him in all trying and delicate circumstances. Timorous souls came to reveal to him their anxieties and troubles of conscience; men, who had long been estranged from all religious observances, sometimes even shaken in faith, came to open to him their hearts, and lay before him their difficulties and remorse, the obstacles that impeded, and the doubts which agitated them; and he gave them upon all these points explanations which imparted light to their minds, with useful counsels and encouragement which won them to virtue; and then, if they desired

it, he even heard their confessions, and, after the necessary probation, reconciled them to God, and was the means of their becoming exemplary Christians. He welcomed with particular kindness those persons who had devoted themselves to works of benevolence. He regarded them as co-operators in his episcopal labors, and esteemed himself happy in doing whatever could give them pleasure. This was often experienced in particular by the *Ladies of the Mission*, an interesting association, wholly devoted to good works, which was formed at Bordeaux at the period of the *Mission* there in 1817. These virtuous women, still glowing with the fervor that prompted the formation of their society, and which they rekindle every year in a retreat, which they hold at the cathedral, sustained unaided, for many years, an establishment where a great number of young orphan girls were trained up in piety and the knowledge suited to their condition, happy to find a mother's place thus supplied. Touched with this self-devotion, Archbishop Cheverus was ready to comply with all their wishes. He assembled them in a chapel adjoining his palace, and there, whenever they desired it, he dispensed to them the divine word, instructed them in the duties that a Christian woman has to perform in the world, and gave them right views of true piety.

In the midst of all these labors, the Archbishop received a new fellow-laborer, who was endeared to

him by more than one tie,—the Abbé George, his nephew, who, after having passed four years at the Seminary of St. Sulpicius, at Paris, in the study of ecclesiastical science, and the practice of piety, had just been promoted to the priesthood. His tenderness for him equalled that of a father for his child ; but still he made no concessions in his favor to the claims of blood and friendship ; he chose that he should be simply a parish vicar, subject to all the obligations of that office, without any distinction. After a certain time, the Metropolitan Chapter, wishing to number in its own ranks a priest who seemed so worthy of the honor, came in a body to ask it as a favor of the Archbishop that he would make him an honorary canon, at least ; but it was in vain. The Archbishop, after having thanked the canons for this expression of their good-will, replied, that his nephew had not yet labored sufficiently to merit that distinction, and that he had too good an opinion of him to think that he desired it.

To the pleasure which Archbishop Cheverus found in the company of the Abbé George was soon added another, which recalled to him the pleasant days of his youth. The Abbé Maccarthy, his old school-fellow and friend at the Seminary of St. Magloire, but now a Jesuit, and the most celebrated preacher in France, came to Bordeaux, to preach during Advent. The tender and cordial friendship, which, after so long an interval, still subsisted between the Archbishop and the

Jesuit Father, was very touching. In all their intercourse with each other, there was a delightful ease, a noble simplicity, an amiable sprightliness, and a cordiality, which, however, never degenerated into familiarity ; for this was incompatible with the high esteem which two such distinguished men entertained for each other. They talked over the happy days passed at the Seminary, consulted together, and the Archbishop communicated to the preacher, without evasion or flattery, what he thought of the plan and composition of each sermon.

While Archbishop Cheverus, in the retirement of his diocese, abandoned himself with delight to the sweet intercourse of friendship, he was not forgotten at court ; and Charles the Tenth delighted in giving him tokens of his esteem and confidence. He had already wished to make him Minister of Ecclesiastical Affairs, and the Archbishop had refused in the most decided manner, as well because his humility made him averse to high station, as because he heard the moanings of the storm which was about to burst upon France, and despaired of being able to avert it. Already, in November, 1828, his Majesty had named him Counsellor of State, and authorized him to take part in the deliberations of the Council, and in the business of the various committees composing it. This year, 1830, he added to this title one of the most honorable which a king of France can confer ; he appointed him a commander of the order of the Holy

Ghost ; and this appointment, which was conferred at the same time on Monseigneur de Quélen, Archbishop of Paris, was the last made by Charles the Tenth. M. de Peyronnet, then Minister of the Interior, was commissioned to announce this honorable promotion to Archbishop Cheverus, and he did it with the more pleasure, because he loved and esteemed him. More than once he had opened to him his heart, with the most unreserved confidence and friendship, and was always heard with tender interest, favored with judicious counsel, and found consolation under the severe afflictions that often wrung his heart. Alas ! he did not then foresee all those troubles with which the future was so soon to overwhelm him. “*The Blue Ribbon*,” he said in his letter to the Archbishop, “will add nothing to your virtue and merit ; but it will prove that the King is acquainted with them, values them, and delights to honor them.” The Archbishop received this notice with gratitude for the kindness of the King, but with indifference as it regarded himself personally. His mind was at that time wholly intent on the storm which he saw gathering over France ; he looked forward with apprehension to the moment when it should burst upon his country ; and this apprehension cast a shade of sadness over his soul, which prevented him from giving himself up to any enjoyment. “We have,” said he, “fallen upon such evil days, society is in a state of such fearful crisis, that every sentiment of charity

must be dead before we can be moved by personal interests. Public misfortunes alone ought to affect us." Some time after, the important news of the taking of Algiers by the French army reached Bordeaux. The Archbishop rejoiced at it, as did all good Frenchmen, and all friends of humanity ; but his joy was by no means triumphant ; victory abroad did not seem to him a pledge of peace at home, and the result proved but too well that his view of the state of society was correct.

BOOK FOURTH.

LIFE OF CARDINAL CHEVERUS, FROM THE REVOLUTION OF
JULY, 1830, TO HIS LAST ILLNESS.

WE have now reached the last epoch in the life of Archbishop Cheverus. This, like the preceding, but still more remarkably, was fruitful in good works, in tribulation, and in testimonies of esteem and veneration from all men. Amidst the troubles that agitated France at the commencement of this period, and which it is not our province to record, the Archbishop of Bordeaux first signalized his wisdom by the peace he maintained throughout his diocese, and the perfect tranquillity which his priests, without exception, were enabled to enjoy, as in the most prosperous times. The new authorities established at Bordeaux, like the former, entertaining that profound respect for him which was the common sentiment with men of different opinions, as well as of all classes, esteemed it an honor and a duty to consult him and act in concert with him. The Archbishop responded to these manifestations of good-will by courteous conduct, and endeavoured to turn to the advantage of religion the consideration and respect that were felt for him personally. The best understanding subsisted, at least

subsequently to 1831, between the authorities and him, as well as among the different authorities themselves. A more entire union, a more perfect concurrence of views and of efforts to do good, could not be desired; and the Archbishop was the soul of this harmony, the bond of this union, and the centre of all hearts. Hence resulted this remarkable consequence; that, while the rest of France was in a state of agitation and disturbance, and in almost every part of it the very earth seemed to tremble beneath men's feet, the diocese of Bordeaux continued always quiet and peaceable, its clergy honored and respected, and its Archbishop venerated and beloved by all. All measures, even in the slightest degree important to the public good, were adopted in concert with him. He was summoned to deliberate upon them, and requested to preside at the meetings. All affairs, in which any of the clergy were interested or involved, were referred entirely to his decision; he was the final judge and arbiter of them; so great was the fear of painning him by giving pain to his clergy, or by the adoption of any measure that might be unpleasant to him.

Archbishop Cheverus was held in the same high consideration at Paris as at Bordeaux; great respect was there paid to his opinions, and his influence was powerful. Reserved as he was, and little disposed to put himself forward, or to mingle in affairs that were not immediately connected with the duties of his office, he availed himself but little of this influ-

ence ; but when he did exert it, it was almost always with success, for the good of the church and the benefit of religion. It is well known, that, in the commencement of the revolution, it was proposed to require of priests in office, as well as of public functionaries, the oath of fidelity to the new government. On the first hint of this intention that reached the Archbishop of Bordeaux, he hastened to write to an influential personage, convinced him that this measure was alike impolitic and disastrous ; that it would embarrass the government, disturb the clergy, and alarm the people ; and that the consequence would be a division like that of the priests who took and those who declined taking the oath in the time of the first revolution. " I will be answerable for my clergy," said he, " if the oath is not demanded ; but if it is, I will answer for nothing." This letter was submitted to the inspection of the King, and was effectual. It was immediately decreed that the oath should not be demanded ; and the Archbishop of Bordeaux had the consolation of having rendered an immense service to the church of France, by preventing all the evils that would have resulted from exacting the oath.

The high consideration in which Archbishop Cheverus was everywhere held, inspired many members of the government with the idea and the wish of reinstating him in the dignity of a peer of France, of which he had been divested by the revolution of July ; of calling him to Paris, and associating him with the new order of things. It appears, even, that

the deputies of the department of the Gironde had earnestly solicited for him the honors of office ; and the Archbishop had every reason to fear that he should be forced from his retreat. He had already been sounded on this subject, and, fearing lest the manifestation of reluctance on his part would not suffice to prevent all the designs that might be formed in relation to him, he wished to put a stop at once to all these attempts, and published in the journals of the capital a solemn declaration, in which he announced his firm determination to accept of no office in the state, and to live and die in the midst of his flock, aloof from the career of politics, wholly devoted to his ministry of peace, of charity, and of union.*

It is well worthy of notice, that the Archbishop of Bordeaux was everywhere beloved, courted, and honored. The new government, like the former, was desirous that he should be connected with it ; and yet the Archbishop had done nothing with a view to obtain this high consideration ; he had not purchased it by any concession which was not common to him

** Declaration of the Archbishop of Bordeaux.*

“Without approving the exclusion pronounced against the peers created by Charles the Tenth, I rejoice to find myself removed from a political career, and have firmly resolved not to return to it, nor to accept of any situation or office. My desire is to remain in the midst of my flock, and there continue to exercise a ministry of charity, of peace, and of union. I shall preach submission to the government, and set the example of it; and my clergy and myself will never

with the whole episcopal body ; he had not sought it by any act whatever ; he never spoke to the King before the day on which he received the badges of the cardinalship ; he did not appear in Paris until this ceremony obliged him to take a journey to that city ; he had even allowed himself in several acts which might have given offence to the government. His declaration, and the publicity he had given it, had displeased many persons, and the authorities of Bordeaux even came to complain to him of it. During the captivity of the Duchess of Berry in the citadel of Blaye, he had asked permission to visit her, and offer her the consolations of his ministry ; and, finally, he had even not disguised his sentiments in relation to Charles the Tenth. " I should be unworthy of your esteem," he said to the authorities of his episcopal city, " if I should conceal from you my affection for the fallen family ; and you must despise me as an ungrateful man, for Charles the Tenth has loaded me with kindnesses."

But there was one thing in Archbishop Cheverus, cease to pray, with the people of our charge, for the prosperity of our beloved country.

" I feel more and more attached to the inhabitants of Bordeaux ; I thank them for the friendship they have testified towards me. It is the wish of my heart to live and die among them ; but without any other titles than those of their Archbishop and their friend.

" + JOHN, Archbishop of Bordeaux.

" *Bordeaux, August 19th, 1830.*"

which commanded esteem, confidence, and veneration ; namely, that a boundless charity, which embraced in the same love men of all opinions, constituted his only political creed. It never entered his mind, that we should love any one the less, because his opinions or views were different from our own, as if on that account he ceased to be our brother in Jesus Christ, or were not comprehended in the grand precept, "*Love one another as I have loved you.*" He also treated with equal kindness men of all parties ; he regarded them only as members of his diocese, as brethren and friends ; and it was his happiness to see men of all opinions meet as brethren at his own table, or at the houses of his priests in his pastoral circuits. On these occasions, like his exemplar St. John, he repeated to them his favorite maxim, "*Let us love one another.*" If our minds are divided in opinion, let all our hearts be joined in the sentiment of mutual charity ; let us be united." No one could help loving politics like these, derived wholly from the gospel ; and, in reality, Archbishop Cheverus had no other.

Because he had passed twenty-seven years in America, happy and tranquil under a republican government, which declared him one of its best citizens, many believed him to be the partisan of liberal political institutions ; but Archbishop Cheverus never indulged in theories of his own upon the best form of government ; he considered these deep social problems as *placed far above the reach of his under-*

*standing, and he professed to know nothing about them.** In practice, he adhered to the general principle followed by the church in all ages, of respecting the government under which he lived, whatever it might be, and of maintaining, as far as possible, friendly relations with it,† because religion and society suffer from the disunion of these two powers, as much as they gain by their agreement. Besides, conceiving that, as bishop, he ought to be the pastor, the father, and the friend of all, since he was called to labor for the salvation of all, he wished to merge his political character, that he might appear only in that of a friend. Hence the silence always observed at the archiepiscopal palace respecting politics; he never spoke of them himself, nor suffered them to be mentioned in his presence. And hence his care never to say any thing about them, either directly or indirectly

* These are his own expressions. As to the free government of the United States, he acknowledged that he was satisfied with it; but added, at the same time, that to attempt to introduce such a system into France, with the ideas and manners that prevailed there, would be to introduce anarchy and confusion. "In France," he said, "they do not understand at all what liberty is; every one desires liberty for himself and those of his own opinion; but restraint and oppression for others, and especially for the clergy."

† The observance of this principle is a striking fact in the history of the church: See, among other examples, 1st. What is related in the History of the Gallican church, (Vol. I. Book 2, year 383,) concerning the conduct of the Bishops of Spain and Gaul, and of St. Martin himself towards the tyrant Maxi-

in his public discourses, if we except two instances only, when he thought that circumstances demanded a departure from this principle. He preached only the gospel and charity; he was a man of heaven, who revealed its mysteries, who explained its laws; but never did he stoop to become a man of the earth, never did he degrade the Holy Word so far as to introduce it, like the word of man, into the vortex of varying opinions which divide the children of men.

What the Archbishop of Bordeaux practised so well himself, he endeavoured on all occasions to inculcate upon his priests. "We are permitted to regret," he said to them; "we are obliged to give an account of our affections only to God, and the heart is a sanctuary into which men have no right to look; but we are responsible for our actions and our words. Let us

mus. 2nd. The letter of St. Ambrose (Ep. LVII. ad Eugen.) to the tyrant Eugenius, who had caused Valentinian the younger to be assassinated, that he might reign in his stead, and especially the last paragraph of that letter. 3d. The letter of St. Gregory the Great to Phocas, (Lib. XIII. Indict. vi.; Ep. XXXI. ad Phocam.) who had massacred the Emperor Maurice with his wife and children, and what Fleury relates of the conduct of that holy Pope on this occasion; *Hist. Eccl.* Vol. III. Book 36, n. 45. 4th. The *Procès Verbaux* of the assemblies of the French clergy, Vol. III. p. 686, *et. seq.* — Ibid. *Pièces Justificatives*, pp. 90, 91, where is found the remarkable reply of Gregory XIII., which has ever since served as a rule of conduct to the Holy See.

be watchful, therefore, that we neither do nor say any thing which may be laid hold upon. The clergy," he went on to say, "should keep themselves free from all political party spirit, that they may be in a condition to fulfil their mission of peace and charity, under any form of government whatever. We ought not to give occasion to any existing party to regard us as enemies, since we are called to save men of all parties."

Thus did charity, united with prudence, prompt the counsels, as well as regulate the conduct of Archbishop Cheverus; and, thanks to the wise suggestions of these combined virtues, he was able, after 1830, the same as before, to devote himself in peace to his love of good works. He engaged in new ones, and neglected none already undertaken. Among those of the latter class, the revolution of July had affected but one; it diminished his charities, by depriving him of twenty-two thousand livres annually, in consequence of the retrenchment made by the Chambers in the emoluments of the clergy. Nevertheless, in order that the poor might suffer as little as possible from this diminution of income, he made the most rigid retrenchments in the expenses of his household; he retained only a single servant to attend upon him in church, on his journeys, and in his palace; reduced the expenses of his table, already very frugal, as much as decency would permit; and denied himself things which seemed the most in-

dispensable; even going on foot over muddy roads, and defying rains and snows, choosing to endure privations himself, rather than that the poor should suffer.

Although thus straitened, his table was still open every day to all his clergy. "Had I but a morsel of bread," he said to them, "I would invite you to share it with me." He even continued, as before, to invite to it the laity of his diocese and strangers, and it was still as much thronged as ever. Indeed, in order to secure more guests, he fixed his dinner hour at twelve o'clock, such an arrangement being recommended by two considerations equally worthy of his kind disposition. In the first place, it was a more convenient hour for his priests, who were obliged to return in the evening to their parishes, sometimes a great distance; and, secondly, it enabled him, notwithstanding the diminution of his resources, to receive daily at his table, the rich and the honorable of the world, by offering them his simple and frugal repast as a breakfast; and, in this way, to maintain with all the subjects of his diocese the most intimate and friendly relations. It was a delight to him to see the great and the wealthy leave their own sumptuous tables, to come and sit down at his, and he thanked them for it with the utmost grace and delicacy. He liked, especially, to welcome to his table those whom the revolution of July had cast down from a high rank, and driven from the very steps of the throne. "When

you were at the height of power," he said to them, "I saw you but rarely, and in a ceremonious way, because I might have appeared to be seeking favor; now, we see each other often and intimately, because you are in trouble, and the heart alone, free from any interested views, regulates our intercourse."

The Government, which could not be ignorant of his conduct, was not offended by it; and it has since been known that the King intended, at that very time, to solicit for him from the Holy See a cardinal's hat. But the occupation of Ancona by the French troops having, about this time, seriously offended the Sovereign Pontiff, and given rise to protracted negotiations, all thought of asking favors was necessarily renounced, and the nomination of Archbishop Cheverus was indefinitely postponed.

In the mean time, the Archbishop of Bordeaux was devoting himself to pursuits far more dear to his heart than all earthly grandeur and dignities. Deeply interested in the future destinies of France, and considering them as essentially dependent on the education given in the colleges to that portion of the youth, which would one day be called by its social position to the various offices of the state, he took measures in concert with the principal of the Royal College, a priest no less commendable for his prudence and firmness than for his zeal and learning, to promote the cause of religion and piety in his estab-

lishment. He first sent one of his priests to give the young men serious and argumentative discourses upon religion, its evidences, and doctrines. Some time after, the place of chaplain of the college having become vacant, he offered it to several of the most learned priests of his diocese, and, on their begging leave to decline, he conferred it upon his own nephew, the Abbé George. This worthy priest devoted himself entirely to this great work, pursued it with ardor and constancy, and neglected no means of insuring success. The Archbishop joined his own efforts to those of his nephew. He not only encouraged the students by proposing a walk to his country-house as a reward for the most meritorious, who there found games, refreshments, repasts, and, indeed, whatever could contribute to the enjoyment of a party of pleasure ; but he also went himself to the college to instruct the youth. Every year, he celebrated the festival of its patron saint, and officiated at the first communion ; and on these occasions, he addressed them in the most appropriate discourses, always adapted to the nature of their studies. Now, he showed them, after the manner of St. Basil, the profit a Christian may and ought to derive from reading profane authors ; again, preaching on a moral subject, he supported his doctrine by the wisest reflections of profane poets and orators, Greek and Latin, upon the point in question. "These are my Holy Fathers," said he, sportively, "when I preach at college." In fact, it

may be said that his discourses were thoroughly imbued with the authors upon whom the young men were then engaged ; and it was evident that he was still as familiar with them in his later years, as in his early youth. Such labors and efforts, seconded by the zeal of the principal, were not in vain. The Royal College of Bordeaux became a house of edification, a school where religion was not only honored but practised, to such an extent, that, the last time the Archbishop visited it, he administered the holy communion to a hundred and forty students, all full of faith and devotion, their countenances beaming with the delightful expression of the inward contentment, with which their souls were overflowing. This scene affected the Archbishop even to tears ; and, the evening after this touching ceremony, one of the students having offered him, in an address full of feeling, the general expression of their gratitude, he could reply only by weeping again. " My dear children," he said to them, " my answer flows from my eyes." He then blessed them and retired, declaring that this day was one of the happiest and most consolatory of his episcopal life.

The interest of Archbishop Cheverus in the right education of youth was so great, that he did not disdain to take upon himself even the most humble and laborious duties. Having learned, that, at the normal school for mutual instruction, a Protestant minister

was giving lessons to the pupils, under the title of Professor of Religious Morality, and foreseeing difficulty, or at least delay, in removing this dangerous teacher, and putting a Catholic priest in his place, he undertook to go himself to this institution several times a week, to give lessons on religious morality, or rather to teach the catechism, which contains the only true, the only sound morality; and he performed this humble office with such scrupulous punctuality, that, one day, being prevented, by a meeting of the council at the archiepiscopal palace, from going at the precise time, he wrote to the master of the establishment, to inform him that important business obliged him to defer the lesson for a quarter of an hour.

But other events soon opened a new career to his active benevolence. This was the period when the cholera made such frightful ravages in Paris, and in various other cities of France. The people were everywhere in fear of being visited by this scourge, and were taking every precaution, that the sick might receive the most prompt assistance in case it should arrive. With this view, the authorities of the city of Bordeaux proposed to establish a house of relief in each quarter, where those attacked by the cholera might be received and attended, until they could be transferred to the general hospital. A suitable house had already been found in all the different quarters, except the third, in which the archiepiscopal palace is

situated, and in which the city authorities had in vain sought a situation. The Archbishop, learning this, immediately hastened to offer his palace, declaring that he should esteem himself *happy and honored* to have it converted into a hospital for his sick brethren, and also to serve them himself as an attendant, in case of need. All the city authorities, deeply affected by so generous an offer, which they accepted with gratitude, came in a body to thank the prelate, who had shown himself so truly the pastor and the father of his people. Beds were carried to the archiepiscopal palace, with whatever was necessary to the care of the sick ; and over the gate of entrance were inscribed these words, *House of Relief*. A glorious inscription, and well worthy to adorn an episcopal palace ; and which, at all times and in all places, before and after the cholera as well as during the continuance of that scourge, at Boston and at Montauban as well as at Bordeaux, might have designated the dwelling of Archbishop Cheverus. Thanks to the goodness of Providence, which permitted that malady barely to appear in the city, there was no necessity for resorting to these houses of relief. Very few of the inhabitants were attacked, and they could be immediately attended to at the general hospital. Prevented from receiving them at his own residence, the Archbishop of Bordeaux visited them almost every day, expressed his pity for their sufferings,

and addressed to each words of kindness, interest, and consolation.

Several having died in consequence of the malady, an absurd report of their having been poisoned circulated among the people; murmurs already began to be heard, and the affrighted magistrates feared that an insurrection would be the consequence. In their solicitude, they applied to the Archbishop, praying him to exert his influence to do away these odious suspicions. "The poor," they said to him, "are accustomed to listen to you; we need your voice to aid us." He yielded to their request the more readily, as the Sisters of Charity were implicated in this calumny. To touch these angels of beneficence was touching the apple of his eye. He immediately took his pen, and wrote a justification of them in a pastoral letter full of power and energy. "The daughters of St. Vincent poison you!" said he. "Ah! sooner would they themselves suck the poison from your wounds, if that were necessary to save you." The next day, from the pulpit of the church of St. Eulalia, he refuted all these absurd reports, and from that day they ceased, and the people were ashamed of having listened to or repeated them.

This was not the only time that the civil authority called the Archbishop to its assistance, and experienced the salutary effects of his influence. The cholera having raged with violence at the poor-house,

and carried off a great number of its unfortunate inmates, those who remained mutinied, and committed acts of violence in order to obtain their discharge. The magistrates called upon the Archbishop to interpose his mild yet potent authority, as the surest means of re-establishing order. He went to the house, spoke to all the paupers with kindness and power, silenced their murmurs, removed their prejudices, and such was the efficacy of his words, that, from that moment, quietness and peace constantly prevailed in the establishment. "If I had not been able to pacify them," he said, on his return from this visit, "I would have brought them back with me to my palace; I would have kept them there, and even have taken care of them, if the disease had attacked them."

Another insurrection, more difficult to quell, threatened to break out about the same time among the prisoners confined in the fortress of Hâ. These wretched men had taken it into their heads, that the revolution of July was to be an era of liberty to them, to break their chains, and throw open their prison; and, impatient that the expected day of deliverance did not arrive, they wished to take the matter into their own hands, and to obtain their freedom by force. The sedition was on the point of proceeding to extremity, when the Archbishop, whom the authorities had informed of it, and requested to interpose, arrived at the prison. He addressed them in words of

peace, gentleness, and wisdom ; represented to these unhappy men the injury they were about to do themselves in aggravating their punishment by a new crime ; and, in the name of God, preached to them order, peace, and resignation. The voice of the good pastor was heard, all became submissive, and religion had the glory of bringing under its control these guilty men, who would perhaps only have offered still more resistance had force been employed.

Soon after this critical period, which was an occasion of triumph and honor to religion, Archbishop Cheverus was called to endure a very severe loss. The See of Montauban was vacant ; and a very strong desire was felt to appoint to that situation his worthy friend and grand-vicar, the Abbé de Trélissac, who had left all at Montauban to follow him, and who was, at Bordeaux, the confidant of all his thoughts, the depositary of his sorrows, and whom he loved like another self. The Abbé refused the appointment in the most decided manner, and the Archbishop for some time indulged the hope of retaining him. But at length the importunities were so earnest, and the motives for consenting so urgent and unanswerable, that his apprehensions were realized. M. de Trélissac bowed his head to the burden, which, in spite of himself, was imposed upon him, and the separation was decided upon. Still the Archbishop of Bordeaux did not manifest all the regret he felt ; he

dissembled his own grief, that he might endeavour to console his worthy friend, who was himself greatly afflicted, and who bitterly deplored his promotion ; less because it would remove him from a tranquil and pleasant life, and burden him, although aged and infirm, with the weighty cares of episcopacy, than because it would sever the dear and intimate ties that bound him to Archbishop Cheverus. On this trying occasion the Archbishop of Bordeaux appeared firm, and did not give way to his grief. He felt how much he lost ; he made a great sacrifice ; but he made it for Montauban, for a diocese, the tender recollection of which he ever cherished in the inmost recesses of his heart, and where he knew that blessings followed his name. There was no sacrifice that he would not willingly have made for his dear people of Montauban.

His affection for the Abbé de Trélissac, as well as his attachment to Montauban, made him wish to officiate himself at his consecration, and to give to this ceremony all possible pomp and majesty. In order to accommodate a greater number of the faithful, he caused galleries to be erected along the walls in the interior of the cathedral ; and, that they might have a better opportunity to see the whole, he had a platform raised in the centre of the nave, on which were placed two altars, where the new bishop was to be consecrated, and which was large enough to allow the ceremonies to be exhibited in all their magnificence.

In short, desirous that nothing should be wanting to the splendor of the festival, he invited all his suffragan bishops to attend, and joyfully welcomed to the celebration the bishops elect of Tarbes and Saint-Flour,* who also wished to receive episcopal consecration from his hands ; so that Bordeaux witnessed a great and magnificent spectacle, such as had not been seen there within the memory of man,—the consecration of three bishops, the meeting together of seven prelates, to say nothing of the great numbers of the clergy assembled from all parts of that and the neighbouring dioceses. On reaching the platform, where the ceremony was to take place, Archbishop Cheverus, struck with the scene that his cathedral then presented, and the immense concourse which filled every part of it, could not restrain his feelings, and gave them utterance in a discourse full of noble and elevated thoughts, in which he declared this to be the happiest day of his episcopal life, and interested all the spectators in the situation of his virtuous friend ; “a victim who immolated his affections as well as his regrets to the glory of religion ; and,” he added, “if he appears to you this day decorated with the noble insignia of the Bishop’s office, consider that the more the victim is adorned, the greater is the sacrifice to which he is destined.” After this

* Monseigneur Double, Bishop of Tarbes, and Monseigneur Cadalen, Bishop of St. Flour, who died two years after.

discourse, the ceremony commenced immediately, and was performed with an imposing pomp and majesty, and with a pious solemnity which was most edifying; and was witnessed by the numerous spectators with a silence which proved that the spirit of religion and faith predominated over the curiosity which had drawn them thither. The ceremony being concluded, the Archbishop assembled at his table not only the seven prelates, but also all the principal authorities of the city, and a great many persons of distinction, whom he delighted, with his wonted liberality, to bring together as brethren on this great day, notwithstanding their well-known differences of opinion. The festival did not end with the day; the bishops were so happy in the society of their Metropolitan, he appeared to them so good and amiable, that they wished to remain several days. One of them, especially, Monseigneur de Lostanges, Bishop of Périgueux, could not contain his joy and happiness. Many times a day he fell on the neck of the Archbishop of Bordeaux, saying, with tears of tenderness, "Oh, my good father! what pleasure it gives me to be with you! These are the happiest days of my life; I feel the full force of these words of the Holy Spirit, 'How good and how pleasant it is for brethren to dwell together in unity: *Ecce quàm bonum et quàm jucundum habitare fratres in unum!*'" This was the first time that this worthy Bishop had seen Archbishop Cheverus, and he had formed no idea of such kindness and simplicity, such

delicate attentions, such amiable cheerfulness, as he displayed; and he was particularly struck by his putting all his guests so perfectly at ease, for it was the wish and endeavour of the Archbishop, that each one should feel as much at home in the palace as in his own house. The happiness enjoyed by this venerable prelate was a real delight to the Archbishop; but, at the same time, gave rise to a reflection worthy of his excellent heart. "If this dear Bishop," said he, after his departure, "has been so feelingly alive to the happiness of finding a heart which loves him tenderly, he cannot have been accustomed to that enjoyment. Would that I could sooner have conferred it upon him!"

When all the bishops had returned to their respective dioceses, the Archbishop himself set off for Montauban, in order to revisit his former people, and install over them, as their Bishop, his friend Monseigneur de Trélissac. Seven years had elapsed since he left them, and he found that this long interval of time, far from having cooled their former friendship, had only quickened their affection. At the first small town in the diocese of Montauban, which he encountered on his route, he was met with transports of unutterable joy, and cries a thousand times repeated of "Long live Archbishop Cheverus!" The good people conducted him to the church, although he was only passing through the place, and invited him to address them. He spoke to them with all the eloquence

of a feeling and grateful heart, and preached to them charity and a unity of spirit, earnestly reproving certain divisions that existed in the parish. At Moissac, the second city of the diocese, the expressions of affection were still stronger. Wherever he appeared, tears of joy were on every cheek, hands were clasped and raised towards heaven, and the close crowd which surrounded him followed him through the streets, amid reiterated exclamations of joy and triumph. The Archbishop could not command himself, and tears betrayed his emotion. "The good people," said he, "still remember their poor Bishop, after seven years' absence, and love him as when he was in the midst of them." But the most glorious triumph of all awaited him at Montauban. He had chosen to arrive there at night, to prevent all public demonstration of rejoicing; but, in spite of the darkness, and the rain that was falling, the people, eager to behold again their father and friend, were watching for him in the streets, and at the gates of the episcopal palace. As soon as the Archbishop appeared, there was a universal burst of joy and delight; they surrounded him as he was descending from his carriage, so that he could not escape; they kissed his hands and his garments, crying, "Long live our good father! Long live Archbishop Cheverus! Oh, how good he is! he loves us still; he is no prouder than when he was among us!" The next morning, there was again an immense crowd from the gates of the episcopal pal-

ace to the cathedral, and the Archbishop could reach the latter only by being borne along, as it were, by the people. The faithful, eager to kiss his hands, strove to seize them on the right and on the left; those who could not get hold of them kissed his surplice or his mantle, and some were seen kneeling in the mud, kissing the hem of his cassock. The sight of him they loved gave to the countenances of all an indescribable expression of happiness. Archbishop Cheverus was almost beside himself. "Oh! what harm they are doing me," said he, "through their love for me! They make too deep an impression on my heart." So that when he was obliged to preach at vespers, he could speak of nothing but love and charity. He took for his text these words of the Evangelist: "*Mandatum novum do vobis, ut diligatis invicem sicut dilexi vos* : * A new commandment I give unto you, that ye love one another as I have loved you." And he immediately added these remarkable words: "If I did not fear to blaspheme, I would change the expressions of my text, and would say to you, Love one another as you have the goodness to love me." It may be inferred from this, that Monseigneur de Trélissac was gladly welcomed, presented as he was to the people by one so dear. The title of friend of Archbishop Cheverus so touching to the hearts of the people of Montauban, and his having been consecrated and installed by him, deepened the sentiments of af-

* John xiii. 34.

fection and respect, which his own merits, so long familiar to the people of this diocese, had inspired ; and the two prelates were regarded with equal love. In the evening, the Archbishop received at the episcopal palace visits from many persons of distinction, and each one was at a loss how to express the admiration, amounting to enthusiasm, with which the spectacle of the day had inspired him. "Monseigneur," said one, "I have a favor to ask of you ; permit me to embrace you, that I may boast of it all the rest of my life." "I have written to the minister," said another, "that, if the King should come to Montauban in person, he cannot be more cordially welcomed, nor treated with more attention than your Grace has been." "Monseigneur," said a third, "you are truly king in this city ; all hearts, all wills are subject to you ; a word from your lips has more power over the people, than all the bayonets in the world."

After remaining some days, Archbishop Cheverus tore himself away from these affectionate friends, and, urged by the voice of duty, returned to his metropolis, where he was soon after called to experience a severe and unlooked-for affliction. Only one of the two grand-vicars who had accompanied him to Bordeaux now remained with him, M. Carle, a venerable old man, whose simplicity was equalled only by his goodness ; and, on Easter day, 1834, this worthy ecclesiastic was suddenly struck dead in the church, just as he was leaving the altar. The news of his death

being immediately and suddenly communicated to the Archbishop, filled him with dismay ; it seemed to him that all were abandoning him ; and, either in consequence of natural predisposition, or from the effect produced on him by this event, he had, a few days after, an attack of apoplexy, which rendered him insensible for several minutes. When he came to himself, he wished to conceal what had happened, that he might not alarm his numerous friends ; but his fall had so disfigured his face, as to betray this sorrowful occurrence to all. It created universal alarm ; people flocked to the archiepiscopal palace from all quarters ; and everybody inquired about him with a solicitude which plainly indicated the love they bore him. But he was neither alarmed nor dejected ; he regarded this event as an annunciation of his approaching death, a warning sent by Heaven to hold himself in readiness ; and, from that moment, even more than before, he looked upon all the things of this world as a fleeting shadow, a vapor which vanishes away. He spoke often of his old age, and considered himself as already on the borders of the tomb. This impression made him desirous to appoint as successor to M. Carle, in the office of grand-vicar, a devoted friend, pious, prudent, and wise ; who should attend him everywhere, in his pastoral visits, as well as in his own house ; and, in case of accident, be able to assist him with affection and fortitude, receive his last sigh, and execute his last will without delay. This precious friend

was at hand, in the person of his own nephew ; but he was afraid of appearing to yield to the voice of consanguinity. The expression of the general wish upon this subject, clearly manifested by the solicitations of many honorable members of the clerical body, reassured him, and he offered the vacant place to the Abbé George, who, equally surprised and concerned, ventured, for the first time, to refuse what his uncle wished. The Archbishop, far from being offended, rejoiced to find in his nephew such sentiments and such principles of conduct ; and declared to him that he would leave him at perfect liberty ; but that he expected him, as a wise man, to ask advice, and follow with docility that which should be given him. M. George did consult his friends, and all were unanimous in their opinion ; he was obliged to yield to the wishes of the Archbishop. From that moment, this worthy ecclesiastic remained, as we may say, inseparably at his uncle's side, full of sad anxiety, because he tenderly loved him, and in constant apprehension of another attack still more terrible than the first. The evil so much dreaded came but too soon. Six weeks after, he had a second attack, in which he fell, fainting and insensible, upon the floor ; but, happily, it was not attended with serious consequences. The next day he was able to resume all his duties ; yet it increased the alarm of his friends, who apprehended from day to day that they should lose him. Their only consolation was in see-

ing him as before his fall, full of vigor, resolution, and energy; he not only performed the necessary duties of his office, but also undertook whatever he was desired to do, and embraced every opportunity of doing good. The many pious labors which remain for us to describe may give some idea of this.

One day a rich Creole having come to beg him to baptize his new-born infant, his entreaties and tears triumphed over the unwillingness of the Archbishop, who feared to hurt the feelings of many, by performing for some what he could not do for all. While he was administering the sacrament, he perceived in the church a poor woman, accompanied by her poor relations, holding in her arms a young infant, and waiting humbly at a distance, until she should be permitted to present her child. The Archbishop, thinking then what painful feelings the sight of all the honors bestowed upon the rich infant must awaken in these people, while no attention seemed to be paid to their own child, because it was poor, turned towards them and invited them to approach. "Come, my friends," said he to them, "I will also perform this baptism myself, and honor your ill clad child, as well as this infant loaded with rich ornaments." After the conclusion of the ceremony, the Archbishop, taking occasion from this incident to give some useful lessons to the rich and the poor who were present, said to them: "These two children are equally great in the sight of God, equally honorable in his view,

equally dear to his love ; both are destined to the same glory in eternity ; but they must reach it by different paths ; the rich one by charity, consoling and comforting his brethren who are in want ; the poor, by an humble and laborious life. If heaven be hereafter open to the sufferer, it will be because he has led a life of patient submission ; if to him who gives relief, because he has shown himself compassionate. To be generous will be the virtue of the one ; to be grateful, that of the other. And," he added, " both ought to begin this day to fulfil their destiny. The poor child cannot ask kindness, and his heart is as yet unconscious of gratitude ; I will be his interpreter, and take upon myself the debt of gratitude for all the good you shall do him. The rich child cannot give, and his heart as yet is unacquainted with generosity ; but you," said he, turning towards the numerous and brilliant assembly around him, " you are his representatives, and ought to assume the duty of being charitable and generous for him. Such charity is the greatest proof of tenderness you can give him ; it will sanctify his entrance into life, and call down upon its whole course the blessing of God, who does not in vain call himself the Father of the poor." And the Archbishop having proposed a collection for the poor child, there was not a single individual in that numerous family circle, who did not feel it his duty to contribute. All were deeply moved by the goodness of the Archbishop ; the fate of the two children interested in

the good work appealed to their hearts. The collection was bountiful, and the Archbishop was enabled to confer much happiness; he felt great pleasure in sending the money to the indigent family, who shed tears of emotion and gratitude, and declared that they should never cease to call down blessings on the good Archbishop, and the wealthy and generous family.

To succour misfortune afforded the sweetest enjoyment to the heart of the Archbishop of Bordeaux. How many valuable establishments were founded at his benevolent suggestion, and sustained by his counsels, his alms, his protection, and his instructions! One of the first was that for the young Savoyards. For a long time, every feeling heart had pitied the miserable condition of these poor children, who came down from the mountains of Auvergne or Savoy, and were wandering about the cities of France, ill clad, ill fed, and harshly treated by inhuman masters; and who yet appeared so interesting, so artless, with their ever-smiling faces. To Christians, their want of all religious instruction, and the dangers of every kind to which these friendless children were exposed, was a subject of especial lamentation. The names of the Abbé Fenelon and the Abbé Legris-Duval, who collected these innocent creatures together in Paris, and furnished them at the same time with the aids of charity and the blessings of religion, will be for ever remembered; but Bordeaux had no establishment like

that founded in Paris. It was commenced in the former city, during the last years of the episcopate of Archbishop d'Aviau, of blessed memory, and grew and attained its perfection under Archbishop Cheverus. An institution was established for the reception of these poor children, and a chapel founded to give them the benefit of religious instruction. Here, a considerate benevolence supplied their wants; they were instructed in religion, and taught to pray, and every Sunday and holyday they were all present together at the celebration of mass. The Archbishop himself went to see and to instruct them, and to celebrate their festivals; he reminded them how much gratitude they owed to Religion, who had been a tender mother to them; and he especially loved to repeat to them, that, poor as they were, they might become, in heaven, greater, richer, and happier, than all the rich men of this world; thus endeavouring to soften the severity of their earthly lot by the hopes of immortality.*

If he was thus interested for children not belonging to his diocese, his feelings toward the poor chil-

* "*Why*," said the Archbishop one day to the young Savoyards, at a charitable meeting, "*why was Saint Francis de Sales chosen for your patron saint? It was because, being himself a Savoyard, he had a fellow-countryman's love for you; but, according to this test, I am also a Savoyard, for I love you very much; yes, I am a Savoyard;*" and as the surprised children seemed to doubt the seriousness of his words, the Archbishop

dren of Bordeaux may be imagined. Until the year 1834, the greater part of them were left without any care, as well as without instruction; and the few parents who had virtue enough not to abandon them, prevented by the care of them from devoting themselves to the labor which was their only means of support, soon became poor. In the course of this year, asylums for these poor children were opened in the different parishes of the city. Here, all between the ages of eighteen months and seven years were received every morning, watched over, instructed, and taken care of during the day with a mother's tenderness; and while the parents, freed from all solicitude, attended quietly to their business, their happy children were taught, before they could speak plain, the knowledge of religion, the love of virtue, and respect for the clergy. By exercises in common, which emulation converted into parties of pleasure, they were taught the catechism, morning and evening prayers, the singing of the canticles, with the first rudiments of reading, and various little manual labors. The time for recreation, for repasts, added, "*And these gentlemen are also Savoyards, for they love you as I do, and I love you as they do, and these ladies who give you bread, clothes, are Savoyards also, for the same reason.*" And these pious ladies, young Christians, and poor children, had all, like their bishop and father, a smile on their lips, and tears in their eyes. — *Extract from an Essay on the Young Savoyards*, p. 95.

for conversation, the place which each was to occupy, and the manner of performing every thing, were all regulated by a gentle and wise authority ; so that, from the most tender age, these children contracted habits of order, obedience, neatness, and good manners. Here, every thing spoke to them of religion ; the images of the crucifix, of the Holy Virgin, and of the saints, placed in the asylums ; the pious sentences engraved upon the walls ; the teachings and example of their mistresses ; the visits of the clergy, who loved to encourage these valuable institutions by their presence ; and, above all, the visit of the head pastor. It was the delight of Archbishop Cheverus to be in the midst of these children, to interrogate them about religion, to witness their eagerness to get the foremost place in order to reply to his questions, to hear their infantile voices chanting the praises of God, the beauties of religion, and our divine mysteries. They crowded around him as around a father ; and, like Jesus Christ, he embraced, caressed, and blessed them. At such times, a gracious smile played round his lips, and his heart experienced sweet and delicious emotions. One of the happiest days of his life was the 6th of May, 1835, when a deputation from these children came to deliver to him, as the common father of the little family, the symbolical keys of each of the asylums. Each asylum had its deputies, and each parish its decorated banner, on one side of which were the monograms of Mary and Saint Philomena ;

and on the other the name of the patron of the parish inscribed around a cross. They went thus in procession to the chapel of the archiepiscopal palace ; here they met the *Society of Rich Children, the Supporters of Poor Children*, an interesting association, which is divided into two branches ; one of which, consisting of a thousand children, furnished, by contributing thirty francs each, the sum necessary to defray the expense of the first establishment of the asylums for poor children ; and the other, unlimited as to numbers, with an amiable emulation, undertake to collect, at the houses of their relatives and friends, at evening parties and assemblies, the greatest possible amount of alms. After a discourse pronounced by the director of these valuable institutions,* a certain number of these children, each holding by the hand a child from one of the asylums, advanced in order, two and two, to the throne of the Archbishop, and delivered to him, on the one part, the keys of the asylums ; on the other, a heart of silver gilt, containing the names of the thousand associates. It was a touching spectacle to see children, the flower and the hope of the city, already accustoming themselves to the exercise of charity, extending a helping hand to the unfortunate, and becoming the protectors and supporters of other children of their own age. The Archbishop was moved and delighted beyond

* The Abbé Dupuch.

expression, at this scene ; and, after the benediction of the holy sacrament, during which all these young children chanted prayers to the Holy Virgin, whom they so justly called their mother, "*Monstra te esse matrem*," he invited them to walk in the garden of the palace, enjoying the pleasure of seeing them, as a father rejoices in the bosom of his family. From this day, the asylums increased with great rapidity ; eighteen were soon established in various parts of the city, and fifteen hundred children, rescued from misery, were received into them and brought up in the arms of religion.

In proportion as these establishments multiplied, the necessity was felt, and at the same time the difficulty, of forming pious instructresses, capable of directing them. To provide for this, Archbishop Cheverus received into his diocese the Sisters of the Presentation, an order precious to the church, founded thirty years before at the town of Saint-Andéol, by the Abbé Vernet, Superior of the Seminary of Viviers, with the view not only of their instructing youth themselves, but also of educating instructresses, who should be qualified to teach and direct them. These pious and holy women did not confine their efforts to the accomplishment of the design for which they were called ; they went much farther. After having founded a normal school, where they educated teachers not only for the asylums, but also for the Christian schools in the various parishes of the diocese, they took upon them-

selves to visit the asylums regularly, to have an eye upon all that was going on in them, to keep watch even over the persons employed there, and assemble them together at various times, in order to give them judicious counsel, or deliberate upon the means of sustaining and ameliorating these establishments more and more. An important service, the result of which was a uniformity in conducting and governing all the asylums, which was but the prelude to other advantages. After this primary education, which terminated at the age of seven years, the boys found a new asylum in the venerable Abbé de la Salle's Schools of Brothers; and the girls, with the Sisters of Charity, or other virtuous teachers. Two parishes only remained destitute of these elementary schools; the Sisters of the Presentation furnished them in these, and took personal charge of them. All these provisions, however, were inadequate to the existing wants of this kind. There were neglected children, without father or mother, without any refuge or help. The Sisters received a certain number of them, and undertook to bring them up at their own expense; and, to provide for the remainder, two institutions were founded, one for poor orphan boys, the other for poor orphan girls. The first was sustained by the *Society of Rich Children, the Supporters of Poor Children*; the second, by an association of young ladies, called by the amiable appellation of *Youthful Stewards of Providence*.

Thus was every thing done for childhood up to that

age, when, entering upon another period of life, the most perilous to pass through, it engages in some trade or calling. Whether from the strength of the passions, or in consequence of living in workshops where they saw none but evil examples, and heard only bad language, this period had hitherto been, as it were, the fatal moment, in which the benefits of their early education were lost. But a remedy was found for this evil, as for every other. The same Sisters opened a workshop for the young girls, where they taught them, or had them taught, a trade suitable to their sex and condition. Here they had them under their own inspection every week-day ; and, on Sundays and holydays, they assembled them with the children of the first communion and other persons, and indulged them in harmless recreations, which they interspersed with prayers and religious instructions ; and, in this way, prevented them from frequenting dances and meetings dangerous to innocence. The young men also found, at the same time, Christian workshops opened for them, where they might learn a trade without endangering their virtue. Forty master-workmen, inspired by that Providence in whose hands are the hearts of all men, formed the design of associating together, and pledging themselves to lead a Christian life, to insist on the observance of religion in their shops, and to admit none but workmen who were willing to practise it. Archbishop Cheverus, rejoicing to hear of it, after ob-

taining for this design the approbation of the prefect of the department, went to preside himself at the formation of this valuable institution, and to install its principal officers. They also, like the Sisters, undertook to watch over the young men during the week, and on Sundays to assemble them in a spacious place which was granted to them, where they might engage in all the sports proper for the recreation of youth ; so that, from this combination of pious works, it may be truly said, that, from the cradle to mature age, religion led the poor child by the hand, spread over him her shield, and trained him for time and eternity.

It may be easily imagined that so many good works, inspired, sustained, or encouraged by the Archbishop, must render him dear to the whole people, and call down blessings on his name. As he was one day walking in the street, a thoughtless young fellow, doubtless a stranger in Bordeaux, having uttered in an undertone, from the interior of a warehouse, that vulgar cry by which the irreligious populace sometimes insult the ecclesiastical habit, was heard by a few people. Their indignation was immediately aroused, and spread from one to another ; a crowd soon collected, and the young man was obliged to conceal himself in order to escape public vengeance. The same evening, the master of the house, with shame and confusion, came to apologize to the Archbishop, and inform him that the culprit was in prison.

The Archbishop, who had hardly noticed the offence, desired that he might be set at liberty. "Pray, Monseigneur," immediately replied the man, with much candor, "if not on your own account, have the goodness to let him remain there for my sake ; because, otherwise, my business would be ruined, my warehouse forsaken, so great would be the public indignation. No one would have any further connexion with a house where such an offence could be committed without being severely and publicly punished."

It is very remarkable that the Jews appeared no less indignant on this occasion than the Catholics ; the offence had been committed in the part of the city which they inhabited,* and they wished to be the first to avenge it. They all felt, indeed, a profound respect for Archbishop Cheverus. When he passed through their quarter, all saluted him with an air of veneration, and those who were seated manifested their respect by rising. On his arrival at Bordeaux, their Grand Rabbi came in person to compliment him in the most pompous terms, comparing himself to the Queen of Sheba, who had come to admire the wisdom of Solomon ; and, from that time, he had continued to keep up an intercourse with him. He came to confide his troubles and his griefs to the heart of the Archbishop. "I come," he said to him one day, when the death of a beloved daughter had plunged him in profound grief, "I come to seek con-

* Near Bouhaut Street.

solation from the representative of Jesus Christ, who wept at the grave of Lazarus." Strange language in the mouth of a Rabbi; but it proves the more strongly the deep veneration in which the Archbishop was held by this unbelieving people.

It was not only at Bordeaux that the virtues of Archbishop Cheverus excited general admiration; they were everywhere spoken of, and the government had serious thoughts of elevating him to the cardinalship. M. Charles Dupin had already, in his discourse on the 8th of June, 1835, sounded the disposition of the Chamber on the subject. "Let the government," he said, "nominate the illustrious Cheverus as Cardinal. Such a choice would at the same time do honor to France and to Christendom." These words were received on every side with unanimous expressions of approbation. The Archbishop, without having received any official or direct communication on the subject, had been informed that the King was fully resolved to ask for him a Cardinal's hat. The intelligence alarmed him, like the annunciation of some calamity, and he left no means untried to prevent his own promotion. "You have often protested to me," he wrote to a high and powerful personage in Paris, "that you were one of my best friends; give me a proof of it on this occasion, by exerting all your influence to prevent the execution of a project which distresses me. I am already elevated too high; I pray that I may be suffered to

die as I now am." He did not stop here. The Marquis de Latour-Maubourg, ambassador from France to Rome, having had occasion to write to him several times on this subject, the Archbishop, in his replies, endeavoured to urge all the reasons which seemed to him calculated to hinder his promotion. "After having been twenty-five years a bishop, and forty-five a priest," he said to him, "retirement would become me better than new dignities; my aged shoulders grow weak, and the head they support grows dull. Besides, I have no personal resources to meet the expenses which the cardinalship must necessarily involve. This is one among many reasons, why choice should be made of a prelate who to higher merit than mine, which it will be very easy to find, may unite pecuniary means. Endeavour, then, to save me from this burden."

But such great modesty only seemed to entitle him the more to this high dignity. The King wrote to the Pope, and, relying on the sentiments of affection which his Holiness had been pleased to manifest towards him, and on the lively interest he had always shown in the welfare and dignity of the churches of France, grounded his request, especially, in behalf of Archbishop Cheverus, upon the virtues, which for a long time had marked him out for the veneration of the faithful; upon the exalted qualities of which he had given an illustrious example in the midst of the churches of France, after having edi-

fied a part of the new world; upon the wisdom and the talents with which he exercised the holy ministry, and his ardent and enlightened zeal for religion. The Sovereign Pontiff did not reply to this letter for some time, because he wished that the government should pledge itself to give the new Cardinal a salary proportioned to his dignity; but the appointment was determined upon in his own mind, from the first moment the proposition was made; for, seeing soon after a vicar-general from Bordeaux, he announced to him, that the Archbishop was to be proclaimed Cardinal at the approaching consistory. "And," he added, with that grace which characterized him, "if I raise him to this dignity, it is not merely because the government has asked it of me; independently of this circumstance, I take particular pleasure in making this appointment, on account of the virtues of the Archbishop, and the zeal he has displayed in the dioceses of Boston, Montauban, and Bordeaux: *Indipendentemente a questa circostanza, molto mi piace il nominarlo, a ragione delle sue virtù, del suo zelo in Bostone, Montauban, e Bordeaux.*" At length, on the 21st of December, 1835, the emoluments demanded having been promised, the Pope replied to the King with his own hand, that, being, like his Majesty, convinced that the promotion of so worthy a person as the Archbishop of Bordeaux to the Roman purple, would tend to the honor of the Sacred College, and increase the splendor of the French

clergy, he very willingly acceded to the request, and proposed to make a decree to that effect at the approaching consistory.* The reply of the Pope had hardly reached Paris, before report had spread the news in every direction, and the approaching promotion of Archbishop Cheverus to the cardinalship was no longer a secret to any one. The King hastened to thank the Sovereign Pontiff for his kindness. "I have received with lively gratitude," he wrote him, "the letter which your Holiness lately addressed to me, informing me with what paternal goodness your Holiness has been pleased to receive my request, that the sacred purple may be conferred on the Archbishop of Bordeaux. Your Holiness could not have done any thing more agreeable to me personally, nor any thing calculated, at the same time, to excite in France a more general approbation, a more sincere and heartfelt gratitude, in all classes of society. The Archbishop of Bordeaux is a prelate whose enlightened piety, modesty, and exalted virtues, afford an edifying example to the churches of France; and the Sacred College could not admit a more worthy member." All France, indeed, rejoiced at the news,

* "*Essendo eguale alla nostra la persuasione di Vostra Maestà che la promozione di sì degno soggetto al cardinalato risulterà di decoro al Sacro Collegio ed accrescerà lo splendore del Clero di Francia, ben volentieri ne abbiamo accolto la domanda, e ci proponiamo di mandarla ad effetto nel primo concistorio.*"

and the most illustrious prelates hastened to express to Archbishop Cheverus the pleasure they felt in his promotion. The letter, which the Archbishop of Paris wrote him on this occasion, is too remarkable not to find a place in the life of the Cardinal. "The news of your approaching promotion to the cardinalship," said he, "is now so public, that it is no longer improper to speak of it; and I should be sorry to be one of the last to pay you my compliments, and offer you my congratulations. The Catholics of two worlds will applaud this testimonial of good-will and high esteem given you by the Holy See. All voices will join in approving the choice of our most holy and our common father. The church of Paris unites with the churches of Montauban and Bordeaux in expressing to you its joy, and the interest it feels in an event which rewards such merit upon earth. I wish, Monseigneur, that you could see my heart, and there read all the interest, devotedness, and veneration I feel for your person."

Archbishop Cheverus was much affected by these testimonies of attachment and respect which reached him from all quarters; but particularly by the letter of the Archbishop of Paris. "This letter," said he, "confers upon me more honor than the purple." He hastened, therefore, to thank the illustrious prelate for it. "I have no doubt," he wrote him, "that this dignity, which I so little deserve, is really intended for me; but my heart and my judgment tell me it ought to

be conferred upon your Grace, as a homage paid to an apostle and a martyr ; to him who can say of his brethren, without a violation of truth, '*Ministri Christi sunt ? Plus ego ; in plagis supra modum, in mortibus frequenter ;*' to him, in whom we have admired another Belzunce * in the midst of those smitten with the plague, and in whom we cherish a second Vincent de Paul, the father of orphans. Think, then, Monseigneur, how much I am moved, and how greatly I feel myself honored, by the interest and friendship which such a prelate is pleased to express for me."

Meantime the Sovereign Pontiff did not delay the fulfilment of his promise. On the 1st of February, 1836, Archbishop Cheverus was proclaimed Cardinal ; the greater distinction, because no one shared this honor with him, except the nephew of the late pope, Leo the Twelfth, Cardinal della Genga. When the news reached Bordeaux, it spread universal joy throughout the city and the whole diocese. All came to pay their compliments to the Archbishop. The Chapter in a body offered him their congratulations ; and, inspired by his habitual modesty, the humble prelate replied, that he was distressed and humbled to find himself thought of for so exalted a dignity, whilst so many illustrious prelates, his colleagues, would have graced it so much more by their talents and virtues. He even mentioned the Archbishop of Paris, whose fortitude and resignation, in the midst of so many trials

* ["Marseilles' good bishop." — Tr.]

so nobly endured, would have heightened the lustre of the Roman purple. "This honor belonged," he said, "not to me, but to him." Thus, while his elevation filled every one with joy, he alone was troubled by it. His modesty could not bear the thought of being raised so high; and it was necessary to preach to him the duty of being resigned to greatness, as resignation to misfortune and obscurity is preached to others. Being summoned to Paris, to receive the titles and insignia of the cardinalship, he repaired thither with grief and anxiety, and the joy of his friends could not dissipate his own sadness. As soon as he arrived, the Nuncio of his Holiness sent him the apostolical letters which made him a member of the Sacred College, and which were most honorable to him. "It is our first care," said the Sovereign Pontiff, in these letters, "so to form the Sacred College of Cardinals, the venerable Senate of the Universal Church and of the Apostolic See, that it may shine throughout the world, by the eminent merit of its members, as brightly as so elevated a dignity and the decrees of the holy canons require. This consideration has induced us to make you a member of this most august assembly. For your well-known piety, your learning, your prudence, your zeal for the Catholic religion, and your many other virtues, united to an uncommon devotedness to our person and to the Apostolic See, your experience in business, your fidelity and ability, proved in the administration of the diocese of

Bordeaux, have placed you so high in our esteem that we cannot doubt your ministry will be blessed to the service and honor of the church of God." * And in another brief, accompanying these apostolical letters, the Pope further said to him: "Looking with paternal regard upon you, who are distinguished by Divine goodness with such eminent gifts of grace, and considering how highly you honor the Roman church of which you are a distinguished member, by the greatness of your merits, we deem it not only suitable, but incumbent upon us, to grant you certain privileges." †

* "Inter multiplices gravissimasque injuncti nobis divinitus apostolatûs curas, illa nos præ cæteris sollicitat ut venerabilium fratrum nostrorum S. R. E. cardinalium collegium, B. Petri sedis et universæ ecclesiæ senatus, amplissimis iis præfulgeat viris quos tam sublimis desiderat gradus et sacrorum canonum decreta requirunt. Quamobrem te augustissimo huic ordini adscribere visum est. Tua enim probata pietas, doctrina, prudentia, et catholicæ religionis zelus, aliarumque virtutum merita cum singulari erga nos et apostolicam sedem devotione conjuncta, rerumque usus et in regendâ archiepiscopali ecclesiâ Burdigalensi spectata fides et industria, te nobis et dictæ sedi commendârunt ita, ut nos in Domino sperare juberent ministerium tuum ecclesiæ Dei magno usui et ornameto futurum."

† "Ad personam tuam, quam divina clementia magnis illustravit gratiarum muneribus, paternæ dirigentes considerationis intuitum, et attentè prospicientes quòd tu Romanam Ecclesiam, cujus honorabile membrum existis, tuorum plenius honoras magnitudine meritorum, dignum quin potius debitum reputamus ea tibi favorabiliter concedere."

To letters so flattering, and such distinguished marks of esteem, the new Cardinal returned the most humble and modest replies. "We have received the letters of your Holiness," he said to him, "with shame and confusion of face, as being conscious of our unworthiness; but, at the same time, with a lively sense of gratitude, as a son who finds himself honored by a beloved father. . . . I experience a feeling of stupor and fear, to find myself, unworthy as I am, a member of the most illustrious College of Cardinals of the Holy Church; but, trusting in God who is my strength, I beseech him to grant me grace to defend as I ought the rights of the church and of the Holy See, and to contribute to its prosperity."*

But one ceremony still remained for Cardinal Cheverus to go through, more trying to his modesty than all the rest. This was the solemn reception of the Cardinal's hat from the hands of the King himself. On Wednesday, the 9th of March, many court carriages, with the *Chargé d'Affaires* of the Holy See, the Nuncio, and the Master of Ceremonies, came to his hotel, to take him and his

* "*Cum verecundiâ et vultûs rubore, utpote indignitatis nostræ conscii, sed cum vivido grati animi sensu, utpote filius a patre dilecto honoratus, litteras Sanctitatis Vestræ accepimus. . . . Me indignum in eminentissimo S. R. E. cardinalium collegio adscitum, cum stupore et timore conspicio; sed confidens in eo qui me confortat, precor ut Ecclesiæ sanctæque sedis jura et prosperitatem defendere et promovere mihi Deus O. M. concedere dignetur.*"

suite, and proceeded to the Tuileries. After the Pope's Nuncio had, according to custom, addressed the King in Latin, mass was celebrated in the chapel, and, at the conclusion of the holy sacrifice, the Cardinal, having fallen on his knees in the chancel, the King, also on his knees, placed the Cardinal's hat upon his head. The multitude having then retired, the Cardinal arrayed himself in a red cassock and all the badges of his new dignity, proceeded with a great retinue to the apartments of the King, and addressed him in a discourse expressive of his gratitude. After the ceremony, the King wished to see the Cardinal in private, and spoke to him with so much kindness, that his Eminence believed it a favorable moment to solicit a favor which his heart earnestly desired,—the release of M. de Peyronnet, a member of his diocese, and that of his companions in misfortune. The restoration of liberty to a captive would have yielded him the sweetest enjoyment of the day. The King protested to him his good-will and kind intentions; but there the whole matter rested for the time.

On leaving the Tuileries, the Cardinal went to visit the Archbishop of Paris, and thank him for the very courteous manner in which he had offered him his congratulations. The Archbishop, on his part, obeying the impulse of his noble heart, testified to Cardinal Cheverus in every way the joy he felt in his elevation. He not only went to see him several

times, but he brought his Chapter to pay their respects to him, in a body, in the name of the church of Paris. In the midst of all these honors, the Cardinal was constantly sad. His elevated soul saw clearly the nothingness of all this grandeur, and found in it nothing satisfactory. "Of what importance is it," said he, "to be enveloped after death in a red, purple, or black shroud? When we have seen thrones fall, and still see daily the very foundations of society shaken, how can we help feeling that there is nothing permanent here below? how attach any value to human things?" And then his elevation was so contrary to his simple and modest tastes. "Oh! how gladly," he said to the young men of the Seminary of St. Sulpicius, "how gladly would I exchange this red cap for yours." He left Paris as soon as possible, and returned to his diocese by the way of Mayenne. The joy of this city, which beheld for the first time a Cardinal who was a native of Mayenne, was unbounded. His Eminence was met at every step by demonstrations of the most profound respect, and the most sincere admiration. As for himself, he was not on this account less humble, nor less deeply sensible of the emptiness and nothingness of all which the world admires. Urged to go into the pulpit by a people eager to hear him, he spoke only of death, and the necessity of being prepared to appear before God. "Most of those whom I have formerly known in this city have dis-

appeared," he said to them; "death has removed them all. This is a lesson to me, and teaches me that I also shall soon disappear."

The Cardinal remained only a few days at Mayenne, and set off for Bordeaux, where he expected to arrive on Tuesday of holy week. He had long wished to keep the day of his return secret, in order to avoid the pomp of a solemn reception; but, finally, he was obliged to yield to the earnest entreaties, the pressing and reiterated solicitations of the people of Bordeaux. This reception was as magnificent as love, devotion, and enthusiasm could make it. In spite of the rain which was falling, an immense multitude came out to meet him, and filled the squares and streets through which he was to pass. All the troops in full uniform, all the civil authorities, all the clergy assembled from various parts of the diocese, all the people, in short, vied with each other in their desire to prove to His Eminence how much they respected and loved him; what an honor they considered it to have him for their Archbishop; and with what noble pride they beheld the See of Bordeaux graced with the Roman purple. The Cardinal felt it deeply, less on account of the honor paid to his person, than for the attachment which he thought these exterior demonstrations evinced. Yet the satisfaction he experienced this day was cruelly counterbalanced by his sorrow of heart on hearing, the

day after, of a melancholy disaster which had occurred in a remote part of his diocese.

A few days before his arrival, ninety-six fishermen had left the port of Teste in eight boats, having twelve men in each, to seek, by the toilsome occupation of fishing in a troubled sea, the means of providing bread for their indigent families. They had hardly reached a certain distance from the coast, when the sea became more and more rough, the wind blew with violence, and the waves rose, and tossed their frail boats, which had little ballast. They struggled long against the tempest; but at length it prevailed; boats and fishermen were all swallowed up. Two boats only succeeded in saving themselves, and brought to the afflicted shore intelligence of the death of seventy-eight seamen; fifty-six of whom were fathers of families, and twelve married men but without children. The soul of the Cardinal was deeply distressed at this news; he wept for the dead, and for so many widows and orphans, and exerted himself to alleviate, as far as possible, such a great calamity. After having appointed, for the next Sunday, a general collection in all the churches of Bordeaux, he made another appeal to the charity of the Catholics, by convoking a charity meeting in the cathedral, at which the preacher who had been most distinguished during the season of Lent preached in behalf of these unfortunate families. He then sent to the scene of distress the Abbé Dupuch, that

apostle of charity, always ready to fly wherever there was misery to relieve, or grief to console. Here the most heart-rending spectacle presented itself to the sight of the charitable priest ; a hundred and sixty-one little orphans, with widows and old men, who, in losing a father, a husband, or a son, had lost their only means of subsistence. As a solace under these heavy woes, the Cardinal announced a solemn service for the shipwrecked mariners ; and, after this mournful ceremony, so calculated to awaken compassion in every heart, he poured forth the feelings of his soul before a numerous audience, addressing to them the exhortation from Ecclesiasticus,* so appropriate to the occasion : “ *Be merciful to the fatherless as a father, and as a husband to their mother : and thou shalt be as the obedient son of the Most High, and he will have mercy on thee more than a mother.*” This appeal to their charity was heard, alms were liberally contributed, and assistance of every kind was furnished. An association was formed to take care of the orphans ; composed, 1st, Of the rich orphan children of Bordeaux ; 2ndly, Of the children of many rich families, whom the Cardinal urged to unite in the good work. With the resources thus obtained an asylum was opened at Bordeaux for those children whom their relations wished to place there, and assistance was sent to those whose mothers were unwilling to be separated from them. The widows

* Chap. iv. 10.

and old men also received such alms as they needed. The lamentations for this great calamity were everywhere heard, and reached even to the foot of the throne. The royal family sent them five thousand francs, and the minister seven thousand ; and all, even to the pupils of the Royal College, wished to render them some assistance. Besides a collection of five thousand francs, these generous young men undertook, in connexion with their parents, to educate an orphan boy, and defray the expense of his studies, if he were a proper subject ; if not, to place him in a school of arts and trades. Thus was repaired, so far at least as it could be, so great a disaster.

Soon after, being relieved from the solicitude which this afflictive event had occasioned him, Cardinal Cheverus published a code of ecclesiastical laws, or diocesan statutes for his clergy. His priests had for a long time been urging him to this, and hoped that in his wisdom he would consent, as it would be the means of introducing uniformity into the ecclesiastical government, and enable them to justify their acts before men as well as before God, by their obedience. But the Cardinal, who would do nothing in haste, who wished to allow sufficient time for the spirit of observation to remark every thing, and for prudence to weigh all, had waited until the ninth year of his episcopal administration in the See of Bordeaux, before he commenced the undertaking. Then, a plan of the statutes was

drawn up, in concert with his grand-vicars, and communicated to his priests when assembled for the annual retreat; and after having matured it many months longer in silence and reflection, he at length published the long expected statutes. On Whitsunday, of the year 1836, he issued a mandate promulgating them. In this he announces, 1st, the plan he had pursued. The whole is arranged under three principal heads; divine service, zeal for the salvation of souls, and the ecclesiastical life which priests ought to lead. He then goes on to exhibit the advantages which the clergy will derive from these holy rules, and the obligations they impose upon them. And here his humility is pleased to declare, that, although he gives these laws, *it is not done in a spirit of domination and authority. God, who sees the recesses of the heart, knows that he would rather be the humblest of his priests than be placed at their head; and that the exercise of power was his most painful duty.* 2ndly. That he has not derived these rules from his own wisdom, but from the venerable Councils of antiquity, especially from the Councils of Bordeaux, the writings of the Fathers, and the Holy Scriptures; and, that every one might be convinced of this, he had printed in the body of the statutes, at the end of each article, the corresponding passage from the Councils or the Fathers. We will not enter into the detail of these statutes, which would interest but few readers. They may be easily

procured by ecclesiastics who may wish to become acquainted with them. They exhibit a just medium between mildness and severity, contain wise rules of conduct, the fruits of his long experience as well as of his prudence; and we even find the actual legislation on church revenues summed up in several pages, with the rules which every priest ought to observe in this matter.

This may be regarded as the last act of the administration of Cardinal Cheverus, and also as the most important. By this he will still live in his diocese, and govern, even after his death, the clergy who were so dear to him, direct their conduct, and furnish them with rules of duty.

Not long after this important act of episcopal authority, he had the satisfaction of rendering some service to two illustrious exiles. The first was the Archbishop of Saragossa, a venerable and infirm old man, who had been banished to a distance from the Spanish frontier. Cardinal Cheverus spared no effort to obtain leave to retain him in Bordeaux; and, at his own request, received him into his seminary, where he was treated with all that attention and respect which his character, his situation, his office, and his mild and elevated virtues demanded. The second was the Bishop of Leon; an active and zealous prelate, of a frank and noble character, a strong and elevated soul. The police having arrested him as a former minister of Don Carlos, the Cardinal hastened to visit

him, and express the deep interest he took in his situation. He offered to intercede for him, and did in fact intercede. The authorities consented to his release, but on condition that he would give his word not to return to Don Carlos. "I do not wish for liberty on those terms," replied the illustrious prisoner; "if I gave my word, I should keep it; but so far am I from consenting to enter into such an engagement, that I declare to you that it is my firm resolution, as I esteem it my duty, to return to Spain as soon as I possibly can." This frankness was singularly pleasing to Cardinal Cheverus; it accorded with his own open and loyal character. And notwithstanding the short time these two prelates had an opportunity to pass together, they felt a mutual friendship; and the Bishop of Leon, having been conveyed to Strasbourg, wrote the Cardinal a letter full of gratitude and tenderness. His Eminence had no opportunity to answer it; for, a few days after, the journals announced officially the return of this noble and intrepid prelate to Spain.

In the mean time, the clergy of the canton of Saint-Foy, situated in the most distant part of his diocese, requested the happiness of a visit from his Eminence, and of presenting him a large number of persons for confirmation. The Cardinal was urged to defer this journey, on account of the uncomfatableness of the season; the heat was excessive, and the mercury rose to nearly one hundred degrees; but

such considerations had never deterred him, nor did they even then. He set off, therefore, and visited all the parishes of this district, preaching with power and zeal many times a day, officiating in all the churches, and administering confirmation to a multitude of the faithful. These various ceremonies confined him four or five hours every day, in places where the immense crowd rendered the heat of the weather still more oppressive. He could hardly breathe; so that, to save himself from fainting, he was obliged to interrupt the confirmation from time to time, and seek fresh air a few moments in the sacristy. The priests who accompanied him, although robust and strong, were exhausted by fatigue and heat. The Cardinal, on whom the whole weight of these labors devolved, never thought of complaining, and still less of allowing himself any repose, or suspending so arduous a course of duty. He therefore went through with all these labors, and returned to Bordeaux on Saturday, the 2nd of July, exhausted and incapable of further effort. He had, however, made engagements for the next day, and he was not a man to shrink from performing them. And the next day, which was Sunday, he went to confirm a large number of children at the parish of Saint Peter; preached before and after the ceremony with his accustomed zeal; and thence proceeded to the farthest extremity of the city, to officiate pontifically in the church of Saint Martial, in which the festival of its patron was that day

celebrated. He was so much exhausted, and consumed by such a burning heat and parching thirst, that his tongue cleaved to the roof of his mouth. He felt faint and prostrate. Alas ! that faintness and prostration of strength were the precursors of his approaching death ; a death, for ever to be lamented by all those who knew and appreciated this great Cardinal ; but for ever glorious to himself, since, if he fell, it was beneath the labors and fatigues of his ministry ; if he died, it was in the breach, with arms in his hands.

BOOK FIFTH.

CHARACTER AND DEATH OF CARDINAL CHEVERUS.

BETWEEN the circumstances mentioned in the preceding book, and the terrible stroke which at once and for ever deprived Cardinal Cheverus of all sense and consciousness, but a few days intervened, and those unmarked by any incident; so that we may now be said to have reached the close of the moral and intellectual life of this excellent prelate. But, as we approach the termination of so beautiful a life, and before describing the illness and death which removed him from earth, another task remains for us to perform. We have hitherto spoken of Cardinal Cheverus only in relation to the actions which successively filled up the course of his life. But he would be very imperfectly known, if we should stop here. Public acts often disclose only an apparent or a transient virtue, an effort of self-control, by which one rouses himself for a great occasion, after which he sinks again; and the hero in public is often a very small man in the details of private and domestic life. But to know a man thoroughly, to discern his virtues clearly, without a possibility of deception, we must take a view of his

whole life, as well private as public, his every-day conduct, when he is alone and unseen by men, as well as when exposed to the eye of the observing multitude; and, in a word, look upon the portrait of his entire soul. We are now to consider Cardinal Cheverus under this new point of view; and shall attempt to draw such a picture of him. We have not been able to do this before; because, appertaining equally to all periods of his life, this delineation properly belongs to no particular portion of it; and we think we ought not longer to defer it, since, in making the reader more intimately acquainted with Cardinal Cheverus, we shall better prepare him to understand the lively interest he excited during his sickness, the tears which were shed at his death, and the regrets that followed him to the tomb.

The most remarkable feature in the life of Cardinal Cheverus is the equal and uniform regularity of his existence, except when charity, or some other duty, obliged him to deviate from his usual habits. He thought a want of method in the employment of the day necessarily involved the loss of time, prevented the performance of many duties, and indicated a character wanting in energy, incapable of controlling the variations of taste and the caprices of fancy. So, on the other hand, he thought that the Christian life is essentially one of method; that the exact order which regulates each moment of the day, which sees that every thing is done in its proper time and

occupies its own proper place, is a source of peace, serenity, and happiness to those who regard it, a spectacle of virtue, and religion to those who are witnesses of it, and a guaranty for the accomplishment of every duty. And never was a life better regulated than his own. In the course of his ecclesiastical education, he had contracted habits of regularity, which he preserved faithfully until his death. He always rose very early, at four o'clock in summer, and at half past four in winter, that he might be able to perform his devotions in silence and peace, free from any interruption from without. At six o'clock he celebrated the holy mass, and, after giving thanks, studied the Holy Scriptures, reading every day two chapters in the Old Testament and two in the New, in Latin, French, Greek, and English; and frequently he studied the Hebrew text also, when less multiplied avocations allowed him time. He attributed his knowledge of the Holy Scriptures to the faithful observance of this practice. The same portion, thus read in four languages, was deeply engraven on his mind and heart; the more so, as he was not impelled to this study by a vain curiosity, but engaged in it with that devotional spirit, religious thoughtfulness, and respect for the Holy Scriptures, which touch and penetrate the soul, and impress it with their sacred truths. When he had finished these studies, he occupied himself with his correspondence, which he carried on himself; em-

ploying his clerks only in matters relating to the routine of official business. Precisely at noon, the bell rang for dinner, at the first sound of which he went directly, leaving whatever he was engaged about, and courteously inviting all present to partake of the repast which had just been announced. He commenced by asking a blessing aloud, and then did the honors of the table with a dignified, easy, and unaffected politeness. It was served with frugality, but without meanness, and presented an abundance of wholesome food, but never any of those rare and costly dishes which are the refinements of luxury or of gluttony. The Cardinal assigned this hospitable reason for the simplicity which distinguished it, to his numerous guests : "If I should assemble my friends at great entertainments only, I could see them but very rarely ; instead of which, having every day a frugal table to offer them, I can see them frequently, which gives me great pleasure." But something better than the choicest dishes rendered these repasts delicious ; the delightful ease which all were permitted to enjoy, the freedom of pleasant and lively discussion, in which each could take a part, and, above all, the charm of his own conversation. Nowhere was he more agreeable than at table ; there he gave himself up to all the inspirations of his genius, and opened the treasures of his inexhaustible memory ; now, gracefully relating his recollections of America, or some amusing story ; and now, enlivening

the company by the wittiest repartees, the happiest *bons-mots*, and often even with quotations from the French, Latin, Greek, or English poets, always appropriately introduced. The repast lasted three quarters of an hour; after which, the company assembled in the garden, if the weather was pleasant, or in the saloon, if it was rainy or cold, where he conversed till about two o'clock. This was his only recreation; yet even these brief moments were usually devoted to business, passed in listening to the priests or the laity who wished to speak with him, either to obtain his advice, or receive his orders. When the guests had departed, he shut himself up in his room till eight o'clock, dividing all this long time between prayer, study, and business. He never went out, except when called abroad by the duties of his ministry or the claims of charity or politeness. When, in 1834, after his first attack of apoplexy, the physicians ordered him to go abroad for a little while in the afternoon of every day, he made this necessary walk an exercise of charity, by paying a visit of consolation to some afflicted family, or some sick person. At eight o'clock his household was assembled for supper. Some vegetables, generally without bread, was the only food he took at this meal. At nine o'clock precisely, he called his servants together, read to them a subject of meditation for the next day, and himself read evening prayers, all joining in the responses.

Such was the regular course of Cardinal Cheverus's daily life ; in which we find no stated time set apart for receiving those who had business with him, because, regarding charity as the first of all rules, he was accessible to all, from the time he rose in the morning until he retired at night. Every Sunday and holyday when he was in Bordeaux, he attended the services of the cathedral ; during Lent, he went to hear all the sermons delivered by the preacher of the season, especially when he perceived that he was unpopular. In this he was influenced by two motives ; to induce the parishioners to attend by his own example, and to console the preacher, as much as possible, for the desertion of his hearers.

Such a regular life had given Cardinal Cheverus habits of punctuality truly astonishing. In his pastoral retreats he was always first in attendance at all the exercises ; when he was to officiate anywhere, he was always on the spot before the time of the ceremony, and always ready to commence at the precise moment. He was never known to keep any one waiting ; and, as if there was little merit in this exactitude, he used to say, that it was quite as easy to set out a quarter of an hour sooner as to wait a quarter of an hour later. The same punctuality which he exhibited abroad, he observed in all the rest of his conduct. Had he a letter to answer, he did it the same day or the next, if his engagements permitted, but always as soon as possible. Did any one ask

to speak with him, he directly left the study, business, or conversation in which he was engaged, and sometimes even his meals, to comply more promptly with the request. Was he invited to preach, he always prepared his sermon as early as possible, that he might not run the risk of treating less respectfully the word of God. Thus, in all his conduct, he was never guided by what was more or less agreeable to himself, but always by what was most needful at the moment, and most conformable to the order of Providence.

Thus was every day fully occupied, and all his time usefully employed. Large assemblies, at which people of the world seek to pass away the time which is a burden to them, were never held at his house. Although the elegance of his mind would have enabled him to shine in polished society, he never frequented parties, nor gave them at his palace; he allowed himself in none of those games or frivolous pastimes which so many persons deem necessary; he professed not to understand any game, and did not wish to learn any; nor did he indulge himself in walking, which seems to afford so reasonable and innocent a relaxation. Although he had a country-house a league from Bordeaux, he never went there, unless when impelled to do so by some motive of kindness; either to accompany friends who were desirous of seeing it, or to gratify his steward, who wished to show him the improvements he had made there.

If he sometimes appeared at the country-houses of his seminaries, it was merely out of complaisance, that he might not disappoint the Superiors, who had begged him to come ; as appeared on the following occasion. The Superior of one of these establishments once expressed to the Cardinal how happy he should be to enjoy his society, whenever it should be agreeable to him to come and walk there. "If I come," replied the Archbishop, "only when the walk is agreeable to me, you will never see me. Since I have been a priest, I have never walked a quarter of an hour for pleasure ; I shall not begin at my age." For the same reason, after the example of Saint Ambrose and Saint Augustine, he made it a rule never to accept an invitation to any repast in the city, except at the houses of his curates, and then only on days when he officiated in their churches. "I should lose," he said, "half my time, if I accepted all the invitations I might receive ; and I should occasion jealousy and enmity, if I accepted some and refused others." He much preferred his own frugal dinner, which occupied him but a few brief moments ; besides, such a course gave him the advantage of being able to assure his priests and his friends that he should always be at his own table to receive them. Thus had Cardinal Cheverus given up whatever could interfere with the diligent employment of his time ; and such was his strictness in this respect, that even in his pastoral circuits, after having performed his

ministerial functions in the church, and made such visits as propriety required, he retired to his chamber, and devoted himself to study, to writing letters, or to prayer; while the priests who accompanied him, or the clergy of the place, indulged in a relaxation which they deemed necessary. The following is a still more remarkable instance. Having one day arrived at his lower seminary, by some mistake, an hour before the time appointed for the exercise at which he was to preside, he preferred to return on foot to the archiepiscopal palace, which was twenty minutes' walk, to passing that hour in unprofitable conversation, while awaiting the commencement of the exercise. He sincerely pitied those, who, in order to pass their time happily, feel the need of frivolous amusements, of entertainments, company, evening parties, games, or novels. "Are not the Holy Scriptures, history, literature, and the natural sciences," said he, "interesting enough to fill up our short existence? When we have in our hands and before our eyes so many things calculated to engage the mind and the heart, so worthy to enrich our understanding and adorn our memory, how can we waste our time in play and frivolity? For myself," he added, "I need no companion to enable me to pass delightful hours. Prayer and study have always constituted the charm of my life." The Cardinal, in fact, was never seen idle, or indulging himself in any amusement whatever. His strong mind was always occupied with

serious things, and knew no repose but such as a change of occupation afforded. Thus, when he was fatigued with business, he found rest in the study of antiquity. "When the living weary me," said he, "I come and refresh myself with the dead."

Thus diligent in the employment of his time, we may imagine what stores of knowledge the Cardinal must have acquired during his long life, and may form a better idea of them, when we consider that his memory was truly astonishing; what he once intrusted to it was always retained. It was a living library, where every thing was classed and arranged, and where he could find examples, facts, and apt quotations, as he had need of them. We have already seen, in the First Book, to what perfection he carried his knowledge of the Latin language during the period of his youthful studies, and his facility in using it. In America he lost nothing of that facility, or of his brilliant elocution; so that he used to say, as we are informed by a Boston journal,* that, should he be obliged to plead for his life, before judges capable of understanding him, he should prefer to express himself in Latin; believing that suitable thoughts and expressions would occur to him more readily in that language. He was scarcely less familiar with Greek than with Latin; he frequently read authors in the former language, and when he was present at the literary exercises of the college, he willingly exam-

* [Boston Monthly Magazine, June, 1825.]

ined the students in that branch of study. With respect to English, he understood it better even than French; he always thought in that language, even in his dreams; and when he was preaching, it was a labor to him to translate his ideas, which always presented themselves to his mind clothed in the English idiom. Hebrew he knew less perfectly; yet he had sufficient acquaintance with it to refute the ministers of various sects, who wished to draw from that language objections against the Catholic faith.

The knowledge of languages was, however, the smallest part of his attainments. To say nothing of mathematics, which he had taught in England; of ancient and modern history, especially ecclesiastical history, which he often reperused, even in the latter part of his life; the history of England, on which he had read a great deal; and the history of France, with all the events and epochs of which he was perfectly familiar; he had, more especially, a thorough acquaintance with controversial theology. Besides the diligent attention he had given to this subject at the Sorbonne, he had made it his constant and careful study during his whole residence in America. The necessity he felt, at that time, of confirming the Catholics in their belief, in the midst of the many errors with which they were surrounded, of combating the doctrines of the clergymen of different sects, and sometimes even of preaching in their churches, had rendered him such an adept in this branch of ecclesiastical science, that he was equally skilful in presenting

clear proofs of the dogmas of our faith, and in refuting all the objections which the spirit of heresy had invented against it. But his greatest proficiency was in the knowledge of the Holy Scriptures and of general literature. He could not conceive that the Catholics should study the sacred books so little, and be so imperfectly acquainted with their contents. He often reproached those persons with whom he was most intimate for this neglect. "You read frivolous books," he said to them, "perhaps even romances; but you do not read the most beautiful of all books, the most touching of all histories." Not but that he condemned, as decidedly as any one, the error of those who present this divine book to every understanding, as a rule of faith intelligible to all; but he wished it to be read in a spirit of submission to the church, which is its only legitimate interpreter; with sentiments of piety, of faith, and of devotion; and, above all, with a desire to be made better by reading it. This he himself did, and, from constantly reading the Bible, he knew it almost all by heart. The Old Testament was as familiar to him as the Gospels; he had meditated on its historical passages, and its maxims of morality, and on the application which might be made of each to the various situations of life; so that, whatever subject he had to treat, he always had at command all the passages best suited to his purpose. To his own reflections he added those of the most able commentators, especially Saint Chrysostom.

Not only did he derive, from reading this illustrious doctor of the church, the advantage of keeping up his knowledge of the Greek language, but he particularly admired his style ; his enlarged, noble, and eloquent manner of commenting on the Scriptures ; his enthusiasm for Saint Paul, in which he sympathized ; and the outpourings of his tender and susceptible soul. But if the Holy Scriptures held the first rank in the attainments of Cardinal Cheverus, literature occupied the second place. We have already seen, that his position in Boston had made it his duty, as it were, to apply himself to studies of this nature ; and, his mind being peculiarly adapted to them, he had cultivated them with entire success. The great models of Rome and of Athens, Homer and Virgil, Demosthenes and Cicero, were familiar to him, and he knew many passages from them by heart. Horace, especially, he looked upon as a friend, with whom he delighted to amuse himself ; and this author was often seen upon his table, beside the Bible, as a recreation for his mind after long and serious labors. He knew almost the whole of it by heart, and, when occasion offered, made the happiest and most witty application of his verses. To a knowledge of ancient authors, the Cardinal united an uncommon acquaintance with French and English literature. He had read the standard works in both, retained the most striking passages in his memory, and always continued to read the most remarkable books that appeared,

either in France or England. He read them, not with that levity of mind which seeks only to gratify a vain curiosity, but with that correctness of taste, that quick penetration, and that profound reflection, which take cognizance of every thing ; which are not satisfied with brilliant imagery and a pompous style, but desire, above all things, clearness of expression, truth, accuracy, and soundness of thought. Hence the severity with which he judged all modern works. He found most of them defective in matter, as well as in manner ; and used to say that the *scribomania* of our age was a proof of its ignorance. "Authors," said he, "think they are giving us something new. If they were better informed, they would see that all they write has been said before, and much better ; their productions would make them ashamed, like the writing of a child compared to that of its master." In regard to himself, his principle was, that a bishop should print as little as possible ; since every printed production is liable to public criticism, and it is not becoming the episcopal dignity to make itself unnecessarily amenable to that tribunal. This explains why his mandates were as brief as they were few, and why he who spoke so often wrote so little.

Although the mind of Cardinal Cheverus was adorned with all the beauty and splendor of elegant literature, it was still more richly endowed by nature. It was one of large and comprehensive views, - which did not allow him to be prejudiced against

any person or thing, by an unfavorable first impression or disadvantageous report. He examined for himself, in all its aspects, the subject upon which he was about to pass judgment; and if he found it good in the main, he gave it his approbation, in spite of any thing which might displease him in point of form, and encouraged it as far as was in his power, as if it had been altogether to his mind. To a comprehensive mind he united shrewdness and penetration. He possessed a nice discrimination in observing both men and things, society, with its tendencies and progress, and in determining what was proper to be said on every occasion. But he was more particularly distinguished for talents of a pleasing, delicate, and elegant order. No one understood better than he how to give life to a company, to impart information and instruction, and season his conversation with lively sallies and witty repartees; and he always discoursed in an elevated, easy, and interesting manner. More than once, he found himself in company with the wits of the day, who seemed desirous to show off their talents in his presence; and it has been observed, that the Cardinal, without making any effort, always bore away the palm, by his prompt and lively remarks or rejoinders, and the urbanity of his thoughts and mode of expression. If he was called upon unexpectedly to reply to any public address, he answered, without a moment's hesitation, in the most appropriate manner, and was

ready with the delicate compliment, the ingenious thought, the pertinent reflection, all adapted to the discourse of the speaker who had addressed him. If he was brought into intercourse with persons of the highest rank in society, he won their affection by his engaging and courteous address, sometimes even at the first interview; and thus the graces of his mind everywhere gained him numerous and powerful friends. And, finally, if he was called to decide upon the best course to be adopted in difficult circumstances, his mind, too noble to be influenced by prepossessions or prejudice, viewed the subject as it really was, and weighed impartially the reasons for and against it; too humble to rely solely upon himself, he gladly took counsel; too wise to be precipitate in his decisions, he always matured them in the calmness of reflection.

But, distinguished as the Cardinal was for the qualities of his mind, he was much more so for those of his heart,—a noble heart, and filled with lofty sentiments, a stranger to all the littleness of vanity, self-love, and self-seeking; a generous heart, eager to do good to all men to the extent of his ability, and exceedingly grateful for the least benefit received from them. It was his principle, that, as the benefactor ought to forget the service he has had the happiness to render, and never allude to it, so the person obliged ought, on the contrary, to bear it always in mind, and show, on every occasion, that he still

remembers it. On this principle he invariably practised. After conferring a benefit, he seemed to be the person obliged, and redoubled his attention and zeal. So, after receiving a favor, often even after any slight token of interest and good-will, his gratitude and affection were secured to you for ever. Hence his eagerness to welcome, and invite to his table, all the English or Irish whom he happened to meet. "That people," said he, "received me with so much kindness, and treated me with so much indulgence, that I am always happy in having an opportunity to manifest my gratitude to the nation, in the person of any individual member of it." He possessed a tender and susceptible heart; but his sensibility was not that weakness which enervates the soul, and destroys resolution; it was the tenderness of charity; the same sensibility which made our Lord weep for Lazarus dead, and over unbelieving Jerusalem. He had no sympathy with those hard hearts which make it a system, and, as it were, a religious duty, to be cold in their attachments, and not to weep for those they love, when separated from them by death or any other event. "Religion," said he, "is love itself; it does not destroy what is tender and affectionate in the heart; it only purifies and sanctifies it." His sensibility increased with his age, and, towards the latter part of his life, the least thing moved him to tears. Hence we may form some idea of the nature of his friendship. He was,

indeed, an exemplification of Fenelon's remark, that "nothing is so tender, so sincere, so fervid, so gentle, so amiable, and so affectionate, as a heart filled and animated by a friendship purified by religion." His affection was so frank, cordial, and disinterested, that the more he was known the better he was always loved, and no one who had once loved him could ever become alienated from him. He was, as has been said of the Archbishop of Cambray, every thing amiable and engaging, that the most noble, gentle, and susceptible soul could render him. We have seen some persons taking the voyage from the United States to Bordeaux, merely to enjoy his society for a few weeks; others coming to take up their residence in that city, that they might never be separated from him; so powerful was the enchantment he threw over the intercourse of friendship. He said, towards the close of his life, that he had never lost one of the many friends he had possessed in the course of it, except by death. All remained firmly attached and cordially devoted to him, and captivated, so to speak, by his many amiable qualities.

The ingenuousness of Cardinal Cheverus was most attractive, and endeared him greatly to all his friends. He used no subterfuges, no disguise, or concealment; as he was in appearance, such was he in reality. In his genuine simplicity, all frankness and rectitude, he never could feign a sentiment he did

not feel. Whatever he said, one felt certain that his language expressed the very thoughts of his soul. If he professed attachment, one might rest assured that he felt it in his heart. His words were always like beautiful, transparent crystal, through which his whole soul could be seen. He could not tolerate the employing of concealment, mental reservation, or equivocation, to bring another over to our own views. "To act thus," he said, "is to deceive, and deception, even for a good end, is unworthy of a man and of a Christian." Moreover, he never used two kinds of language, one when a person was present, another when he was absent; he always wished to speak of things freely, as they really were, and took it for granted that others would do the same to him. Nothing offended him so much as a want of simplicity and rectitude. This spirit of candor governed every act of his administration; he never employed artifice, evasion, or subterfuge, but did every thing openly and above board. To one, he would frankly tell the difficulties of the situation to which he sent him; to another, the various complaints made against him. The same spirit was observable in his private and personal conduct. He never, either in his devotions or in any thing whatever, put on the semblance of a sentiment he did not feel. "I appear what I am," said he, "and I endeavour to be what I ought to appear." He was one day congratulated because none of the

buildings in the neighbourhood of the archiepiscopal palace overlooked his garden. "It is of little consequence to me," he replied; "I have not two ways of acting; one when men see me, and another when they do not; I endeavour to do nothing in private that I might not do in public, nor even to think any thing which I might not speak aloud if the occasion were fitting."

No one can be surprised, then, that he was so humble and so modest. Christian humility is the candor of virtue; and man is proud, only because he will not acknowledge to himself the truth of his own nothingness and misery; of his nothingness, since all he has is the gift of God, which may be taken from him at any moment; of his misery, since the many propensities to evil, against which he is constantly obliged to contend in order to be virtuous, reveal to him that he is a degraded being, who cannot indulge in pride without cheating himself. Cardinal Cheverus frankly acknowledged these things, and had such a deep sense of their truth, that he entertained the most modest and humble opinion of himself. He did not set himself above any person in the world in his own estimation; not even above the poor, and men of the lowest condition, "because," said he, "they are our brothers, our fellow-beings, and perhaps many of them will one day be exalted above us in the presence of God;" not even above the greatest sinners, "because," he farther

said, "who knows what we should have become, without the grace of God? Perhaps we should have done worse than they." He experienced these feelings of deep humility, especially, whenever he visited the institutions for the insane which were in his diocese. "Among these people," he said, "there are men who once had a great deal of mind and much knowledge, of all which they have been deprived in a moment; and the same thing may happen to us, at a moment when we least expect it. When we think of this, how can we be proud of our intellect or our learning?"

With such humility, it is easy to imagine how far removed from every thing like pomp and pretension was the conduct of the Cardinal. No shadow of ostentation or self-conceit was ever discovered in him; nor the least appearance of pride or arrogance. On the contrary, his humility was so profound, his modesty so remarkable, that he felt the need of being cheered and encouraged. When he spoke of himself, it was in terms of abasement and humiliation. He asked prayers for *his poor self, the poor archbishop*; and the humility and emotion with which he said these things proved that he spoke from his very heart. When he presided over his clergy, assembled for pastoral retreats, he seemed ashamed to raise his voice in the midst of his priests; he regarded himself as the least of all, and, borrowing the celebrated words of the Bishop of Hippo, he

said, "I know that Jerome is more worthy than Augustine; I do not deceive myself; my brethren, my beloved, sustain my weakness; I have need of your support, to save me from becoming discouraged." All the clergy listened in tears and with deep emotion to such expressions of humility, and admired the perfect exemplification he gave of the direction of the Holy Spirit. "Have they made thee ruler? be not lifted up; be among them as one of them: *Rectorem te posuerunt, noli extolli; esto in illis quasi unus ex ipsis.*" *

Cardinal Cheverus did yet more; he endured wrong and abuse, as if it were a slight matter to commit any offence against his *poor self*, to borrow his own expression. The common decencies of society were so far forgotten, that the most insulting letters, both as respects matter and form, were repeatedly addressed to him. But they never offended or discomposed him, and he never even thought of complaining of them; and when he again met the persons who had written them, he spoke to them with touching kindness, and seemed to have forgotten every thing; or if he remembered aught, it was out of regard to them. "Permit me," he said to them, "to give you the advice of a friend, for your own sake alone. The manner in which you wrote to me is of no consequence as it respects my-

* Ecclesiasticus xxxii. 1

self, and I am far from feeling offended at it; but if you should write in that style to other persons in authority, who do not know and love you as I do, it might be attended with unpleasant consequences to you; you might make yourself enemies who would have power to injure you." The history of his life has exhibited him to us, on many other occasions, calm in the midst of censure, and patient under reproach. He submitted cheerfully to the unfavorable judgments of men; and often, when he was unexpectedly called upon to go into the pulpit without any time for reflection, he has been heard to say with his good-natured playfulness, "I run the risk of having it said that the poor Archbishop dotes; but there is no great harm in that."

One other circumstance shows still more clearly the unaffected humility of the Cardinal. During the whole course of his life, his only aim was to do good in silence and privacy, to avoid the distinction of honors and the noise of fame. When he was studying at the Sorbonne, and there obtained such splendid success as might have awakened in his heart hopes of a brilliant future, his sole wish was to obtain a professor's chair, and, in that situation, to pass the rest of his days in obscurity, but in peace, dividing them between study and prayer. Such was the retired and tranquil life which the moderation of his desires and the modesty of his character would have chosen. When he left Eng-

land to devote himself to the American mission, he regarded the plan as presenting only an obscure, but useful and laborious career, and this was his sole ambition. If he was raised to the prelacy, it was without his knowledge, and in spite of his opposition. Obligated to consent to it, he was not, on that account, less humble or less modest than when he was a simple priest. If, after being recalled to France by the orders of the King, he was compelled to leave Montauban and become Archbishop of Bordeaux, it was with inexpressible grief; and his humility was overwhelmed by it. If, in short, he was raised to the cardinalship, he did every thing he could to prevent his promotion, and never ceased to regret it to the day of his death. Dignities inspired him with a dread, which, during a portion of his life, was one of his severest trials; so that he said he was sometimes tempted to wish for a little spice of ambition, to sustain his courage under the weight of honors which overwhelmed him. "Providence," said he, "has dealt very severely with me; my only wish has been to live unknown; I have ever felt averse to honors; but my inclinations have been constantly thwarted." And, finally, during the last days of his life, he was continually repeating to his friends, that the cardinalship would be the death of him; that he could not reconcile himself to an elevation so contrary to his tastes; and he mourned it deeply.

These feelings of humility imparted a truly apos-

tolical simplicity to his manners and deportment. Whatever was most simple, whether in dress, lodging, or food, was always most to his taste. A small table and a chair constituted all the furniture of his private apartment; a cot bedstead, covered with a thin mattress, was his couch; he chose for himself the smallest, most retired, and least pleasant chamber, leaving for the use of strangers the larger and more commodious rooms in his palace. Being asked one day, by a friend who was going over the palace, whether a large apartment containing an elegant bed was his sleeping room; "No," he replied, smiling, "this is the chamber and bed of the Archbishops of Bordeaux; little Cheverus has his chamber and bed elsewhere." He had neither horses nor carriage, and appeared in the street on foot, sometimes even in spite of the rain, and commonly without any attendant. When he was made Cardinal, he was urged to purchase a carriage; he yielded to these entreaties, but would have neither horses nor equipage. He was repeatedly importuned on the subject, and propriety and station were insisted upon as reasons for his compliance; still he refused. At length, one day, it was thought he was persuaded; he had consented, although with reluctance; and, as it was apprehended that longer reflection would induce him to recall a consent which was almost forced from him, the horses and the equipage were to be purchased that very day. But, lo! a crowd of men-

dicants appeared at the gate of the palace; at this sight his heart was moved, his soul filled with pity, and he could not endure the thought of spending on ignoble animals the money needed by the poor; and, immediately distributing abundant alms among these unfortunate people, he declared that he would never again hear a word about purchasing horses or equipage.

He had only two servants, one for the kitchen, and another to attend him in his chamber and at table. "This man," said he, laughing, "is called my *valet de chambre*; but he has never served me in that capacity; he has never even seen me, except when I was completely dressed." He did not call upon his servants except when it was unavoidable; and his principle was to do every thing he could for himself; "It is the way," said he, "to be always served to one's mind." Hence, he was not above getting wood himself to put upon the fire, or going to the kitchen to give notice of the number of guests invited, or to ask for any thing that he wanted. When any one wished to speak with him, there were no hours of audience to be observed, no lackeys to introduce, no waiting in an antechamber, unless, at the moment, he was engaged with some other person, and then he put an end to the conversation as soon as possible, that he might keep no one waiting. People went to his house as children go to that of a father, at all hours and without ceremony. In his pastoral

circuits, it made no difference to him how he travelled ; in the plainest carriage, by steamboats, on horseback, or even in a public coach ; in which last, he took the whole carriage for himself and those who accompanied him. During the time he passed at Paris in attendance on the Chamber of Peers, he went to confess in the chapel, and at the confessional of the grand-confessor, among the rest of the faithful ; so utterly averse was he to distinction, so sincerely attached to a simple and humble mode of life.

Let it not be thought, that so much simplicity diminished, in the least, the consideration and reverence due to his character. On the contrary, there never was a person more honored and respected. One felt, in approaching him, and especially in listening to him, that his lowliness was the fruit of virtue, and not of meanness of spirit. His language, although simple, was so elevated and refined, and the politeness of his manners, his exquisite taste, the perfect tact with which he knew how to do and say to every one just what was proper, so clearly showed him to be a superior man, that he was never approached but with a sort of timid respect. Even his most intimate and confidential friends experienced this feeling ; and his manners, always dignified without ceasing to be simple, inspired all with such reverence that no one ever thought of being familiar with him. His simplicity, by exhibiting him exactly as he was, divested of all the trappings of grandeur, made him appear only the

more noble and great. It was to no purpose to scrutinize him closely ; he betrayed none of those defects which so often dishonor high station, and render it ridiculous or contemptible ; no pretension, no littleness, no effeminacy. He was surrounded by no court of flattering and privileged favorites. He never spoke an idle word, nor indulged in any of those low pleasantries with which one sometimes permits himself to enliven conversation, nor did he ever suffer them to be uttered in his presence. He said, with Saint Paul ; “Such things do not become the dignity of Christian conversation ; and, if such expressions are excusable in the vulgar, they must always sully the sanctity of a priest’s lips.” Such was Cardinal Cheverus ; sufficient in himself to command the respect and veneration of all ; having no need to exalt himself in order to appear great, but simply to show himself such as he was. But, independently of his personal merit, his humility and his religion had taught him the secret of securing respect and consideration. It was greatly to respect others. He treated all with so much deference, that they felt abashed by it, and compelled, as it were, to keep pace with him in attention ; from which he inferred this truth, which experience confirms, that nothing so constrains men to respect you, as to pay great respect to them.

With tastes so simple, and at the same time so noble, it may easily be conceived, that the Cardinal possessed the spirit of disinterestedness in large meas-

ure. His austere virtue had few desires or wants; his noble soul was raised far above low avarice. The riches of the world were as nothing to him; and he always regarded whatever wealth he possessed, in his various situations in life, as a deposit confided to him by Heaven, to be distributed among the poor, after having deducted what was absolutely necessary for himself. The spirit of gain, especially in a priest, who is a man of God, and who has placed his hopes in heaven, he looked upon as base and unworthy, and was shocked at it; so that he never hoarded wealth. To lay up nothing, that he might not risk setting his heart upon his treasures; and to owe nothing, that he might be in no danger of injuring his creditors, were principles on which he always acted. Before he sailed for America, he had impoverished himself by renouncing the whole of his patrimony. In America he lived poor, denying himself, and depriving himself of every thing, for the relief of those who were in want. To such an extreme did he carry this, that some person took occasion one day to represent to him, that he would not leave enough even to bury him. To this difficulty, the charitable prelate replied good-humoredly, "Ah! as to that, I feel no uneasiness; when I am dead, I shall become such a nuisance to those about me, that they will be forced to inter me gratuitously, and even to pay something, if need be, to get rid of my poor corpse." When he was about returning to France, he wished to

leave America as he had gone to it, a poor man ; giving up even his library, a possession to which men of letters attach so high a value, and from which they part with most reluctance. At Bordeaux, he gave away as fast as he received, never wishing the income of one year to meet that of the next. He said ; "It would be distrusting Providence, and this distrust would be more culpable in me than in another, since, in the various vicissitudes of my life, Providence has never failed me ; it has furnished me every day with all that was necessary, and often with a superfluity." For this reason, he would not hear of laying up any thing for the future ; and his steward, foreseeing some difficulty in meeting his expenses, was obliged to conceal from him the real state of his finances. One day he received a legacy of twenty thousand francs, (four thousand dollars) ; an hour afterwards he had none of it remaining ; he had already expended it all for some charitable purpose. But his disinterestedness did not appear merely in giving away all that he possessed ; it was displayed still more remarkably in the manner in which he bore the losses he met with. When the revolution of July deprived him of twenty-two thousand livres of his income, it did not appear to trouble him for a single instant. To those who condoled with him, he replied with good-natured playfulness, and said that he was still a great deal too rich ; that in reality he had lost nothing, but that the poor, who alone had lost these twenty-two

thousand livres a year, were the only persons to be pitied. When, in the winter of 1835, he was informed that the frost had just destroyed all his vines, and that the damage would amount to many thousand francs, he answered, with his accustomed cheerfulness; "So much the better; it is far better that this misfortune should have fallen upon me, than on some poor proprietors or farmers, who depend upon the annual profits of their lands for support." And not a shadow of concern appeared on his countenance, or in any thing he said.

How, indeed, could this distinguished Cardinal have set a high value on earthly riches, when he carried his evangelical indifference to them so far as to subject his body to the severest mortifications? He felt a sovereign contempt for all those luxuries which pamper the body and minister to its indulgence, in respect to lodging, raiment, food, and his whole mode of life. Extremely self-denying, he studied every winter in a room without a fire, excepting the two last years of his life; washed his feet, head, and hands in cold water every morning, even in the severest weather; and cheerfully braved the frosts of winter and the heats of summer, in his pastoral circuits. He imposed upon himself few penances that would be likely to attract notice; but he submitted willingly and without ever complaining, without even mentioning them, to every inconvenience, constraint, or privation, which he was called to bear. Thus, he

endured for a long time the annoyance of insects* with which his chamber was overrun, without ever speaking of them to any one; and this severe penance, to which he had submitted, was not discovered until the chamber was inspected and cleaned, while he was absent on a visitation of his diocese. He made but one meal a day; taking nothing ordinarily before noon, and hardly any thing at night; and besides, as he did the honors of his table himself at dinner, he ate but little, being wholly taken up in helping his guests, and seeing that no one wanted any thing. His body was accustomed to every privation, as well as to every suffering; so that he indulged in none of those habits of which so many men are the slaves, and of which they must continue the slaves when they have once contracted them, at the risk of endangering their health. In order to encourage himself and others to be patient under suffering, he recommended that "we should always look at those beneath us, and see the many unfortunate beings to whom our situation," he said, "would be a happy one; then, instead of complaining, we should bless Providence, which, notwithstanding all it appoints us to suffer, still treats us much more kindly than so many others." Mortification of the body, however, seemed to him a small thing, and of easy practice; the mortification he valued consisted in exemplifying in one's own life what the

* Punaises.

Apostle says of the Saviour ; " Christ did not please himself : *Christus non sibi placuit.*"* " This," said he, " is the seal of true virtue." And by this sign might the virtue of the Cardinal be recognised ; he never seemed to have any will of his own, with regard to any thing which came within the province of charity, kindness, and condescension. Truly the servant of all, like the apostle Paul, he could refuse nothing which it was possible for him to grant, and was ever ready to yield to every wish of his neighbour. He often felt reluctance, weariness, and aversion, and foresaw, in a compliance with the demands made upon him, much interruption, inconvenience, and fatigue ; but personal considerations had no weight with him ; he did not give them a moment's thought, and went wherever his presence or his ministry was desired. Sometimes these demands were so incessant and importunate, that they would have overwhelmed any other person ; but the Cardinal always preserved his equanimity, by giving up entirely his own will ; preaching even two and three times a day, rather than give a refusal, and suffering himself to be interrupted in his room, from morning till night, by continual and often tedious visits, rather than yield to the natural desire of living in retirement and quiet, at least for a few moments. When he was asked what hour would be most convenient to him for any ceremony, he always replied, " the hour most con-

* Rom. xv. 3.

venient to me, is that which best suits others." When some person expressed his pity for him, at the close of a day in which he had not had a moment to himself, "Providence has done well," he cheerfully replied; "it has appropriated every moment; if it had left any at my own disposal, perhaps I should have misspent them." But the Cardinal not only sacrificed his own will in this manner to other men; he held it continually submissive to every event. Amid the various difficulties which must be encountered in life, he was always resigned, meek, and uncomplaining; and when he saw people give themselves up to anxiety, vexation, or ill-humor, he said mildly, "Why torment and fret yourself in this way? Nothing will happen except what God wills."

The Cardinal was as indulgent, liberal, and kind to all others, as he was severe towards himself. He laid it down as a principle, that we must not expect to live with angels upon earth, but with men, who all have their defects, and that religion consists in bearing with them in a spirit of charity. Thus, when he found a person smitten with admiration and affection for another with whom he was destined to live, at their first interview, and declaring him an angel, "So much the worse," he said; "this will not last; the angel will show himself mortal, and admiration, thus disappointed, will change perhaps into enmity. Those alone live happily with their neighbours, who calculate beforehand on some imperfections to be

borne with." Actuated by this principle, he treated all men, without distinction, with the same charity, lamented their faults or their errors, but did not make these an excuse for unkindness to any ; and, far from looking with the eye of hatred or ill-will on those whose conduct, faith, or opinions were erroneous, he loved them tenderly, since they did not cease on that account, he said, to be his brethren, included in the comprehensive law of charity. He even loved them, in some respects, more tenderly than others ; either because they inspired him with the interest which misfortune always awakens,—for there is no greater misfortune in the world than to do or to think wrong,—or because "the only means of reclaiming them," he said, "is to show them that we dearly love them ; if they suspect us of prejudice or enmity, we close the avenue of repentance against them ; the door of their hearts will never be opened to us." Neither could he comprehend that charity which is confined to the circle of good men, or to those who agree with us in opinion, and regards all others only with coldness and indifference, if not with hatred. "If it were allowable," he said, "not to love a man because he is mistaken, or does not see things as we do, charity would be banished from the earth ; for men will cease to be mistaken only in heaven." He resisted with energy the common prejudice, that transforms into wicked and malevolent men all who differ from us in religion or politics. He said, that "only

profound ignorance of men and of the world could entertain such a prejudice. For my own part," he added, "I have met with good, charitable, obliging, and amiable men in all religious sects and in every political party." And he earnestly desired that men might become convinced of this truth, to the end that difference of belief or opinion might cease to be an occasion of hatred among them, and an obstacle to charity and a union of heart.

But, although the Cardinal was thus indulgent towards individuals, he was inflexibly firm in regard to doctrine, and whatever duty enjoins. Tenacious of the rules of morality, as well as the dogmas of faith, he would not countenance laxity in respect to the former, any more than errors in the latter. Protestants, or persons whose marriage had not received the sanction of the church, repeatedly requested him to allow them to stand sponsors to children in baptism. He invariably refused, but always, however, with the greatest possible courtesy, kindness, and amenity. He was repeatedly solicited to grant ecclesiastical burial to persons who had fallen in a duel, had committed suicide, or had died refusing the ministrations of a priest; and such solicitations were always in vain.* One day a parish deputation came to complain to him that ecclesiastical burial had been refused in the case of a rich

* Rules on all these points were laid down by the Cardinal, in the statutes which he gave his clergy.

man, who never during his life would have his marriage sanctioned by the church, nor be attended by a priest at his death; and the speaker allowed himself, on this occasion, to talk about the intolerance of the curate. "Intolerance!" replied the Cardinal, with energy; "the intolerance is all on your side. You will not permit a priest to fulfil his duty, and would force him to recognise as a Catholic a man whose life and death have been anti-catholic." Ashamed to find themselves guilty of the fault which they had laid to the charge of their pastor, these deputies withdrew in silence, without saying another word. Thus did Cardinal Cheverus, although so liberal towards men, always adhere undeviatingly to the rules of duty; and religion knows no other tolerance. Any other, for which the world would give the Cardinal credit, would be a stain on his memory, a misrepresentation of his real sentiments.

This enlightened tolerance had its source in an inexhaustible fund of gentleness, the fruit of his religion and piety. He never manifested those variations of humor, those bursts of temper, or that hasty pettishness of an irritable, discontented, or melancholy spirit, in which so many indulge; nor employed that severity of rebuke which troubles or provokes rather than corrects, and proclaims the man excited by ill-humor, rather than the minister inspired by charity. The calmness and benignity of his soul imparted a tranquil and touching character to his manners and

whole deportment, and, in spite of the troubles of every kind which disturbed his life, his gentleness was ever the same, he always spoke kindly and courteously. If he had any thing to do with untractable and contentious spirits, he mildly stated what he had to say to them, then allowed them to talk on, answering them only by silence, or making some pleasant remark calculated to turn the conversation. It was an invariable rule with him to have no altercation or dispute with any one whatever. "To dispute or contend," said he, "requires two, and I will be no one's second in such a cause. *Si quis videtur contentiosus esse, nos talem consuetudinem non habemus.*"* He recommended nothing so strongly to his priests as this mildness in all their intercourse with their fellow-men. "*Fortiter in re,*" he said to them, "*suaviter in modo:* Adhere firmly to rules and principles; but, in their application, use the greatest gentleness and circumspection." And he cited the example of Saint John the Baptist, who had to deal with the barbarous Herod, the most ferocious of men and of tyrants; yet who, by his gentleness, succeeded in gaining such an influence over him, that he induced him to do much good. "*Eo audito,*" says the Gospel, "*Herodes multa faciebat.*"† By this attractive gentleness Cardinal Cheverus won the hearts of all men. In the course of forty years, he had occasion to treat with

* 1 Cor. xi. 16.

† Mark vi. 20.

many different civil authorities at Boston, Montauban, and Bordeaux ; yet no one was ever known to have resisted the winning and persuasive power of his mild and dignified address. All were subdued by the influence of his gentle spirit ; all considered it a duty to oblige him, a crime to oppose him, a happiness to second his views and anticipate his desires. Not that he ever yielded any thing, where duty required him to be firm ; his meekness was not timidity. "My friend," said he to one of his priests, about the time of the revolution of July, "I confessed my faith in my youth at the peril of my life ; and, in spite of my age, I still feel the same blood flowing in my veins as then ; rather than be false to any duty, I could still, by the grace of God, submit to exile or death." The Cardinal knew how to say, when it was necessary, "It is not lawful, *Non licet* ;" * but he said it without harshness, and with such noble frankness, that his refusal was always taken in good part ; so that in truth every one seemed to submit to his authority. "Everybody humors me," said he, "I know not why." The modest Cardinal would not see that it was his mildness, his kindness, which had gained him the hearts and given him power over all men. His gentleness was not confined to man alone ; it extended even to the brute creation ; he could not bear to see them treated cruelly, or beaten unnecessarily or severely ;

* Matt. xiv. 4.

he said it was a sign of a bad heart and savage disposition, and a characteristic of the wicked man in the judgment of the Holy Spirit himself, who says that "The just regardeth the lives of his beasts; but the bowels of the wicked are cruel: *Novit justus jumentorum suorum animas, viscera autem impiorum crudelia.*"* Neither did he disdain occasionally to imitate, with engaging kindness, the Apostle John, caressing his partridge as an innocent relaxation; and we shall be pardoned for relating in this place, that, when he was in America, the kind and gentle manner, in which he always treated the horse which was loaned him to visit the sick, had so strongly attached the animal to him, that, as far as he could see him, he would run to meet him; and, although rather unmanageable with others, was, under his hands, docile as a lamb, obeying his slightest signal.

To such perfect gentleness the Cardinal added the greatest charity. No detraction was ever heard to pass his lips; and if any persons so far forgot themselves as to speak evil of their neighbour in his presence, he adroitly changed the conversation; or, if he could do it, spoke openly in defence of the absent person, and told all the good he knew of him. Least of all could he bear that evil should be spoken of those whom death had removed from the world. "*De mortuis nisi bonum*": Let nothing but good be spoken

* Prov. xii. 10.

of the dead," was a maxim which he loved to call to mind, and from which he never departed. Far from speaking evil of his fellow-men, he even feared to think ill of them ; and when the duties of his situation obliged him to listen to unfavorable reports of any one, he suspended his judgment for a long time, and very reluctantly made up his mind to admit their truth, and nothing short of the clearest proof could destroy his favorable opinion of the individual in question ; for his charitable good-will always induced him to suppose that others possessed every virtue which he loved and cherished in his own heart. In the *bons-mots* and sportive sallies with which he enlivened his conversation, he never suffered a word to escape him which could hurt the feelings of any, wound the sensitive, or provoke the irritable. He never gave others, rarely even his own servants, any trouble which he could spare them. He was fearful of giving the least offence to his fellow-men, and gladly embraced every opportunity of doing a kindness or rendering a service. "What a happiness," said he, "to be the means of bestowing upon our brethren a moment's enjoyment ! What a delight to have the power of making a single heart happy !" Amiable, tender, and charitable towards all, the Cardinal was especially so to those who lived with him, or who served him ; to strangers, to the afflicted, the sick, the aged, the poor, and, in general, to all the children of infirmity or suffering.

Nothing can be imagined more delightful and interesting, more simple and dignified, than the character of the Cardinal's intimate and familiar intercourse. To render all about him happy was his constant aim and care ; and he has been seen to shed tears of joy and tenderness, when his efforts were successful. For this reason he wished his guests to consider themselves perfectly at home, and frankly ask for whatever they desired ; and was eager to anticipate their requests when he could foresee their wishes. Above all, as nothing interferes more with the happiness of life than restraint and subjection, he wished every one in his house to feel perfectly at liberty, free from the trammels of ceremony and etiquette, and from all constraint ; but on the condition, however, of not putting any constraint upon others. His maxim was, Be perfectly at ease, and leave others equally so. For this reason he did not require any one to remain in his company, because, with prayer and study, he never felt the want of a companion ; but, although he did not exact this, his society was sought as the most precious advantage of living in the same house with so agreeable a prelate. Every day, after the evening repast, his friends had the pleasure of enjoying it at leisure. At these hours they formed a sort of family party, rendered truly delightful by the gentleness, simplicity, the entire freedom, and, at the same time, the dignity and elevation of sentiment, which prevailed. Here, especially, the Cardinal ap-

peared as he was, good and amiable, simple and great ; here, also, he expressed openly the utter contempt in which he held the honors and dignities, the riches and pleasures, of the world ; and here he gracefully related anecdotes of his own life ; or, with nice discrimination, gave his opinion of past events, or the occurrences of the day.

But the happiness of living with the Cardinal was not confined to those who met around his board ; he wished his servants also to be happy in serving him. "Their condition," said he, "is in itself humiliating, and sometimes painful ; it is the duty of masters to ameliorate it as much as possible." And never had servants a better master. He always spoke to them with kindness, never permitting a harsh word to escape him, or assuming the least appearance of pride or superiority. If they did wrong, he did not notice it ; or, if the case deserved a reprimand, he gave it with the kindness of a father, rather than the severity of a master. To say nothing of their high wages, to which he often added special presents, they lived as well as he did himself, and were free to use the wine with which his own table was supplied. If they fell sick, he went to see them, sent for a physician, and had them taken care of as if they were his children ; if he perceived that they desired any thing, which timidity prevented their asking of him, he offered it to them himself ; "because," said he, "in

the house of an archbishop, everybody ought to be happy and contented."

The same kindness, which the Cardinal manifested to those who lived with him, he extended to others. Not only all the priests of his diocese, but all other priests, and all laymen with whom he was acquainted or who were recommended to him, of whatever country they might be, were at their first visit invited to his table, not once only, but for the whole time they should remain at Bordeaux. And if it happened that they came often, and he learned that it was as much on account of their straitened circumstances as to enjoy the honor of his society, he rejoiced in the opportunity thus afforded him, of delicately bestowing relief, without mortification to their feelings. He frequently even invited them to stay at the palace, and this kind of hospitality was extended to great numbers, many of whom abused it without his making any complaint. He excused the strangest breaches of propriety, forbidding any one to mention them to those who had been guilty of them, and desired the wishes of all to be promptly attended to. Every year, during Lent, he lodged at his palace those who preached at the cathedral, and had whatever they wished provided for their meals, and at whatever hour they pleased. It was his delight thus to share his table and his palace. "Of all the virtues which Saint Paul requires in a bishop," said he, "I have but one, that of being hos-

pitable ; *Oportet episcopum esse hospitem* ;* I ought at least to practise that, whenever I can find opportunity."

If he was thus kind towards strangers, who had no particular claim upon his charity, how much more so must he have been to the afflicted, who, from the mere circumstance of their misfortunes, were so likely to interest a tender and susceptible heart like his ! He was not one of those men who look with selfish insensibility on the misfortunes or afflictions of others ; his tenderness felt for every calamity, and his compassion interested him in the concerns of his fellow-men as if they were his own, to such a degree, that he was as much affected by the sorrows and distresses of others, as if he had experienced them himself ; and truly might he say with the apostle : " Who is weak, and I am not weak ? *Quis infirmatur et ego non infirmor ?*" To be in affliction was a sure title to his tenderest interest, his most delicate attentions, his most assiduous kindness. His ear was ever ready to listen to the tale of grief, and his heart to sympathize in it ; such relations often moved him to tears, and sometimes even affected him so deeply that he could hardly taste of food ; and he left no means untried to administer comfort to the spirit smitten by the stroke of adversity. This tender and compassionate father regarded whatever alleviation of the misery of others

* Tit. i. 7, 8.

he could effect, as so much added to the happiness of his own life. People were sometimes surprised to see those, who had previously had no connexion with him, admitted all at once to his tenderest intimacy; they could not imagine the reason, and inquired how it was; and it always appeared, upon investigation, that some calamity had befallen these persons; they had lost a beloved child, a wife, or a father; and the good Cardinal had offered them, as some consolation, next to God and the cross, his affectionate heart, his intimacy, and a welcome to his table and his palace. Such was the origin of all the particular intimacies which the Cardinal formed at Bordeaux; and such was the reason of his frequent intercourse with certain families. Seeing them in affliction, he listened every day, if necessary, to the story of their sorrows, or went himself daily to visit them, as long as he thought it of service to them; or, at least, persuaded the afflicted individual to come and unburden his heart to him, whenever its griefs were too heavy to be borne. He often had only time to say a single word; but this word, spoken kindly, and proceeding from the heart, was as balm to the wound. The kind pastor even seemed to reproach himself for all the troubles which took place in his diocese, merely because he might have prevented them, had he known of them. Thus, when, on his return from a pastoral visitation, at the close of July, 1830, he learned the shameful manner in which the Viscount de Curzay, prefect of Bordeaux,

had been treated, — a seditious populace, blinded by rage, having repaired to his house, inflicted upon him blows and insults, and pursued him with drawn swords, — he seemed deeply afflicted at the news. “Ah! why was not I here!” he exclaimed; “I would have flown to the spot, and protected the prefect with my own body; I would have borne him away in my arms, had it been necessary; and I am confident that the people of Bordeaux, even in the height of their madness, would have respected me.” In short, the mere thought of the woes of his fellow-creatures was distressing to his heart; he could not think, without pain, of the many unhappy sufferers on the face of the earth, whom revolutions or civil wars overwhelm with countless evils. Still less could he think, without anguish, on the dreadful sufferings of the condemned in another life; and, being once requested to preach upon future punishment, he was so dismayed at the thought of his wretched fellow-creatures, that sobs choked his voice, he was unable to proceed, and, at the expiration of five minutes, left the pulpit in tears.

One who felt the afflictions and misfortunes of others so keenly, could not but possess a heart overflowing with charity towards his sick brethren. He did not confine himself to visiting them often, in hospitals and private houses, with an interest and kindness which remind us of Jesus Christ, at the bed-side of Saint Peter’s wife’s mother. He took every opportunity to commend the care of the sick, as one of the most

excellent acts of Christian charity, and one of the most pleasing in the sight of God. He used to say that the richest grace was bestowed upon it; and, that he might have part himself in this grace, he always, both in America and France, kept in his house an invalid domestic, on whom he lavished all the attentions which his condition demanded, and of whom he required no services but such as he chose to render. "This," said he, "draws down the blessings of God upon a house." At Bordeaux he did still more, he always had with him a sick or infirm priest, and sometimes even two; and, in order that they might continue to receive all the little attentions to which they had been accustomed, and that every thing might go on in the way to which they were used, he at the same time, with a thoughtful benevolence well worthy of notice, took the person who had been in the habit of attending them, and would not allow any occupation to be assigned him, that could interfere with this service.

The infirmities of old age excited the particular interest of the Cardinal. He loved to give his arm to old men to sustain their tottering steps, to place them beside him at table, to attend to their minutest wants, to be able to do or say something which should give them pleasure; following, in this, the direction of the Holy Spirit, which commands respect to the hoary head; *Coram cano capite consurge*;* but

* Lev. xix. 32.

listening, at the same time, to his own goodness of heart, which delighted, according to his own expression, *to gladden the last moments of an existence which was drawing to a close, and to gild the horizon of life for those who were soon to leave it.* "Alas!" said he, "they have but a few more days to live, let us procure them as much innocent enjoyment as possible." The Cardinal regarded this respect for the aged, and these delicate endeavours to oblige them, as a sure indication of genuine virtue; and when he learned that any young priests, who were associated with one of the elders of the sanctuary, paid him all possible deference, and concealed from him, in a manner, the knowledge of his failing strength and faculties, by making themselves of as little importance as possible, by consulting him upon every occasion, and, with amiable address, making him believe that he still did all the duties of the parish, that he was the head to direct, and they were only the hands to execute; he wished for no further tokens of their excellence. "I know these priests," said he, "by this single trait; their virtue has the true stamp;" and, from that time, he gave them his highest esteem, his entire confidence, which he gladly availed himself of every opportunity to manifest in the most striking manner.

After what we have thus far seen, the charity of Cardinal Cheverus to the poor may be more easily imagined than described. He always received them

with kindness, and treated them with esteem and respect; regarding them as brethren in Jesus Christ, children of God, and joint heirs of heaven. That he might aid them, he denied himself; hardly allowing himself the necessaries of life. He never indulged in any expense to gratify mere taste or fancy; he never purchased for himself any thing costly; and, for many years, he even wore, on week days, a cassock so old and threadbare, that with the worldly-minded it would hardly pass for decent; so fearful was he of encroaching upon the funds of the poor. He even seemed to grudge himself food, when he thought of their wants; and once, when a magnificent breakfast had been prepared for him, at the house of some friends with whom he was on sufficiently intimate terms to take such a liberty, he sent it all to the poor, not even tasting it himself. On another occasion, when he was going to dine alone at his palace in Bordeaux, having learned that a family was very destitute, he sent them the dinner which had been prepared for him, reserving for himself no more than was absolutely necessary. Wednesday and Friday of each week, he made a general distribution of alms; and, that this might be done with greater discrimination, and what was bestowed be proportioned to the necessities of all, one of his priests was commissioned to obtain, from the curate of each parish, exact information respecting the condition of every individual. Besides these regular charities, he

gave to all the poor who came in his way, and especially to that class of the indigent which is the more to be pitied because its misery is unknown, the modest poor, who came to open their hearts to him, as to a tender father, and confide to him their troubles and distress. Almost every day, among the numerous visits he received, were many of this description ; and the demand upon his charity from this source was the greater, since the rank and position of these persons was such as to make the donor ashamed to offer, and the petitioner to accept, a small sum. He contributed to every charitable object of individuals, and to every benevolent design of the civil administration ; and, in both these cases, he always gave considerable sums. Sometimes he went so far as to pay, from his own funds, notes which the signers could not honor, and thus saved them from the disgrace of a prosecution. In short, he gave all that he had, and still seemed to reproach himself for not giving enough ; " Because," said he, " when the poor look at this beautiful palace, they imagine that a man living in so fine a house must have the means of giving them more than I do." But he had the consolation of finding still something to give, when his own resources were exhausted ; for the rich sometimes liked to make him the depositary and distributor of their alms, persuaded that this was the sweetest pleasure they could procure for him ; and that, moreover, by passing through so pure a channel, and being distributed by

so judicious a hand, their alms would be more acceptable to God, and more justly apportioned to those who were most in need.

Yet with whatever zeal Cardinal Cheverus endeavoured to relieve the suffering body, the salvation of souls exposed to eternal destruction awakened a still deeper solicitude. From his youth, his heart had burned with that sacred flame which impels a man to devote his whole being, that he may guide his fellow-men to happiness "in a better country." This it was, which, among the various pursuits that society presented to his choice, induced him to select the ecclesiastical profession; and this same sentiment was, through the whole course of his life, the moving principle of his soul, the centre of all his thoughts, and the constant object of his efforts. From this he derived that apostolical spirit which animated him; whether, when at Mayenne, in the critical times that preceded the revolution, he exercised his ministry in a manner advantageous to religion; or when, in a land of exile, he preferred the difficult and laborious missions of America to the delights of a life of ease and luxury in England; or when, during twenty-seven years passed in Boston, he constrained Protestants as well as Catholics to admire his unwearied devotedness and intrepid courage. Consecrating himself wholly to the salvation of his brethren, he lived only for them, and forgot himself, that he might think of them alone. Distance, however great, did not arrest

his zeal ; he would travel twenty or thirty leagues, and sometimes more, to administer the sacraments to a sick person, to reconcile a divided family, or instruct an ignorant one. The most uncomfortable seasons of the year, either on account of the severity of the cold or the heat of the sun, did not discourage his benevolence. He traversed the snows and ice of winter, and exposed himself to the oppressive heats of summer, for any of his beloved flock to whom his ministrations could be necessary or beneficial. During that part of the year which he passed among the Indians, he was obliged to endure privations of which we with our civilized habits cannot conceive ; but all that he suffered was in order to save souls, and this consideration rendered every thing tolerable and even pleasant. A sinner whom he had reconciled to God, a dying man whom he had prepared to die happily, an ignorant one whom he had instructed, a man dangerous to society whom he had transformed into a good man, made him forget all his fatigues. Having returned to France, he continued to display a zeal equal to every occasion. To preach wherever he was invited, at Paris and Mayenne, as well as at Montauban and Bordeaux ; to travel over every parish of his diocese, confirming and preaching to the faithful ; to be all things to all men, ever ready to attend to those who requested his advice, and, attracted by his goodness, desired to open to him their

hearts ; such was his whole life ; — that is to say, one continual exercise of zeal.

In the various acts of his episcopal administration, he was always guided by the purest zeal ; neither patronage nor favor had any share in them ; so that he could say, near the close of his life, “ I have no fear that God will reproach me for having made a single nomination from worldly motives ; I have never sought any thing but the greatest good of the church.” Above all, he would never consent that women, whatever might be their merit, their birth, and their reputation, should take upon themselves to recommend or patronize his curates and priests ; he rejected with unusual severity every proposal of this kind, declared that it gave him offence, and considered it a reason for excluding the priest so recommended, rather than a claim to his favor. Before nominating to any place, at least any situation of importance, he prayed, took counsel, and deliberated, and then made the appointment himself, uninfluenced by any other person. “ I shall answer for it to God,” said he ; I ought not, therefore, to throw the responsibility of it upon any one else.” If in these nominations he thought it right to pay particular regard to the preferences and dislikes of his priests, his conduct in this respect was not influenced by any worldly considerations ; he acted thus only with a view to the greatest good ; thoroughly convinced, as he often said, that what is done with reluctance is never done well, and that a

feeling of dissatisfaction chills zeal, and paralyzes the discharge of duty.

But the preaching of Cardinal Cheverus was undoubtedly the most remarkable result of the zeal which animated him. During the twenty-seven years which he passed in America, he preached constantly on Sundays and holydays; and in France he neglected no opportunity of declaring the word of truth; yet he seldom did this without fatigue. His exalted views of the sublime office of preaching the gospel, and his respect for the word of God, would not suffer him to go into the pulpit without preparation, at least as far as it was in his power to make any; and this preparation always cost him some effort. He usually wrote out the plan of his discourse, and noted down the leading thoughts, and, after having made this outline, applied his mind intently, till the very moment of delivery, to the consideration of the subject on which he was to speak, and the production of those deeply interesting sermons, which were always listened to with so much pleasure. "People are very much mistaken in regard to me," he said to his friends; "they imagine that it is no trouble to me to preach, whereas nothing in the world is more difficult for me. I never enter the pulpit without experiencing beforehand an uneasy sensation which disturbs my head, and, at the time, a universal perturbation that exhausts me." This account would be incredible, unless we had it from the lips of the Cardinal himself; for he seemed

to have every reason for feeling in the pulpit the most fearless confidence. Well read in sacred and profane antiquity, thoroughly acquainted with the human heart, with society and manners, he had, besides, been long accustomed to the exercises of the pulpit, and was gifted with animated and persuasive tones which gave power and weight to his words, with a clear and sonorous voice, a natural and dignified action, an uncommon memory, a correct and discriminating judgment, a brilliant and graceful imagination, a pure taste, and a nice sense of propriety, which enabled him to say, near the close of his life, that, though he always spoke extempore, God had given him grace never to say any thing in the pulpit, of which he had reason to repent afterwards.

His sermons were no academic discourses, in which all is polished and elaborate; in which loftiness of style, splendor of imagery, and a nice selection of thoughts seem to challenge for the speaker the admiration of his audience; nor did he even ordinarily employ that rhetorical pathos by which they are moved and carried away; he never aimed at this sort of eloquence, in which he would doubtless have succeeded as well as many others have done, had he attempted it. The kind of eloquence he adopted, thinking it most useful to believers, most conformable to the spirit of the gospel and the practice of antiquity, was the mode of teaching pursued by the Fathers of the church. Their instructions are not ambitious and

formal orations, like those of Cicero and Demosthenes, but the conversation of a father instructing his children, telling them plainly what they ought to believe and to do, exhorting them to virtue with unpretending simplicity, but with fervor and energy, often even with a sublime eloquence, and the outpouring of a soul full of faith and love; not afraid sometimes to address them in impassioned language, but always with grace and dignity. They are, in short, the *sermo* of the Latins, the *homilia* of the Greeks. To attain this object, the Cardinal sought first to render his instructions clear. Varying his language to suit the intelligence of his hearers, and bringing the sublimest truths within the comprehension of the humblest minds, his arrangement, his reasoning, his thoughts, and words, were so perspicuous, that even the most illiterate of the common people were able to give a correct and minute account of the whole sermon, as was often found to be the case. Some poor servant-maids, being questioned about the Archbishop's preaching, repeated not only the subject, but all the leading ideas, while they could not understand a word of most other sermons. This excellence, the highest certainly in pulpit eloquence, was in accordance with the principle held by the Cardinal, that, of all the forms of composition, the sermon requires the greatest perspicuity. It ought, he said, to be more clear than the epistolary or even the colloquial style; because, in familiar conversation, one can ask an explanation

of what he does not understand ; in a letter, the meaning of an obscure passage may be found out by reading it over more attentively ; while the sermon must be comprehended at once, instantaneously as it were, since custom and decorum forbid any one to call upon the preacher for an explanation, or ask him to repeat what he has said, that he may be better understood. The Cardinal, therefore, was studious not to utter an expression, a word, but what was so clear and intelligible as to be apprehended by all his hearers. With views like these, it may be supposed, that he could not tolerate in the pulpit that neologism which, he said, would soon oblige the hearers to carry a dictionary to church with them, in order to understand the preacher. Still less did he like that romantic style, which can say nothing with clearness and simplicity ; which goes on without any connexion of ideas, without logic, without argument, and without proof ; which is made up of vague plans, ambitious thoughts, and rhetorical descriptions, and is full of disorder and confusion ; whose object, in short, seems to be, to seduce the imagination, by dazzling it with a false splendor, to which every thing substantial is sacrificed, and which owes its success only to the self-love of the people, who too often pronounce admirable what they do not understand, precisely because they do not understand it, and because, by seeming to penetrate this mysterious obscurity, they have the appearance of rising above the vulgar.

The Cardinal lamented this abuse, which, in our day, threatens to usurp the pulpit; and which, if it spread, will leave the people in profound ignorance both of religion and our mysteries. He neglected no opportunity of warning the young preachers of his diocese against this erroneous course, upon which they were prone to enter, and setting before them the excellence of a clear style of writing, intelligible to all, but not, on that account, the less eloquent.

Next to clearness, the discourses of the Cardinal were most distinguished for their appropriateness. He had no stock of old sermons ready for all times and places, as if hearers were everywhere equally intelligent, and had the same wants. It seemed to him, that there were shades of difference peculiar to each region, period, and occasion, which required a different language; that the orator should not always touch the same chords in the human heart, but should be quick to perceive to what feelings he can appeal with most effect; and he thought that it was this adaptation of instruction, this inspiration of the occasion, which insured for a discourse interest, attention, and success. During the twenty-seven years that he preached in America every Sunday and holyday, he never repeated the same sermon; there was always something new and to the purpose, suggested at one time by the gospel for the day, or the festival of the saint celebrated during the week; at another, by passing events, and sometimes even by the inclem-

ency of the season, as when, in a very severe winter, he took for his text these words of the Cantic, "Frost and cold, bless ye the Lord: *Benedicite, gelu et frigus, Domino.*" Twenty-seven times he pronounced a panegyric on Saint Patrick, the first bishop and patron saint of Ireland; and each time gave it in a different form, adapted to different circumstances. In France he pursued the same course, and the great charm of his manner of teaching always lay in its appropriateness. If he was to preach in behalf of some benevolent object, instead of a vague discourse upon charity, he unfolded the design of the institution in question, dwelt upon the interest it ought to excite, and the motives for encouraging it; and, in all he said, he kept this end constantly in view. Thus, being called upon to speak in behalf of the Maternal Society, whose object it is to assist poor children born in lawful wedlock, he put into the mouth of Religion these words of Pharaoh's daughter to the mother of Moses: "*Take this child and nurse him for me; I will give thee thy wages.*"* Or these, spoken by the angel to Joseph: "*Take the child and his mother.*"† He then spoke of the touching objects of this charity; a child crying from want! a wretched mother! and showed what bless-

* *Cernens puerum vagientem, miserta ejus, ait: Accipe puerum istum et nutri mihi; ego dabo mercedem tuam.* Ex. ii. 6, 9.

† *Accipe puerum et matrem ejus.* Matt. ii. 13, 20.

ings the alms he solicited would confer upon society, upon the benefactors themselves, and the unfortunate sufferers for whom he was pleading. Preaching for the House of Mercy, he took these words of the Lord, found in Ezekiel: "*I will feed my sheep: I will seek that which was lost: and that which was driven away I will bring again: and I will bind up that which was broken: and I will strengthen that which was weak: and I will feed them in judgment;*"* and he went on to develope, in the most affecting manner, the motives which should induce his hearers to unite in this great work of divine mercy. If he was not sufficiently acquainted with the place where he was to preach, to be able to determine what would be most suitable, he obtained the necessary information from the curate or the superior of the place, and carefully observed himself what was said or done in his presence; and every particular, relating either to persons or things, of which he could profitably speak, was introduced into his discourse so adroitly and naturally, that one would suppose it brought in to strengthen the proofs and give point to the sermon, rather than that the sermon was accommodated to it. Among innumerable instances we shall mention but one. He was one

* *Ego pascam oves meas; quod perierat requiram, et quod abjectum fuerat reducam, et quod confractum fuerat alligabo, et quod infirmum fuerat consolidabo, et pascam illos in iudicio.* Ezek. xxxiv. 15, 16.

day preaching at Bordeaux, in behalf of the Society for disseminating good Books. After having shown, in the first division of his discourse, the utility of good books in enlightening the mind and forming the heart, he was proceeding to point out, in the second place, the danger of bad ones, which impair the judgment, corrupt the heart, and impart no valuable information to the mind, when the Jesuits unexpectedly entered the church, attended by their pupils. "These young men are my witnesses," added the Archbishop; "the hope of France, the pride of our country. They read none but good books, and hold the perusal of such as are of bad or dangerous tendency in abhorrence; and yet their minds are in the highest degree cultivated. This learned body are my witnesses, who have formed the finest minds in France, who have always excelled all other societies in the difficult art of educating youth and cultivating talent. Good books are the only means they have employed." So skilfully did the Cardinal avail himself of every occurrence to enrich his discourses. "In my oratorical penury," he said with simplicity, "I seize upon every thing I can find, to supply my own deficiencies."

The Holy Scriptures, with which he was so familiar, also lent him their aid on these occasions; and whatever the subject he had to treat, the most felicitous passages, the most striking incidents, and the most touching narratives, borrowed from our sacred

books, were always at hand to embellish his discourse, to touch the heart, and to interest every mind ; and we may even mention as the third characteristic which eminently distinguished the sermons of the Cardinal, that they were derived entirely from the Holy Scriptures ; and that his sermons were, in truth, only the word of God expounded and rendered intelligible to the faithful. He said that philosophical speculations were very well for academies ; but that in the pulpit, the word of God alone should furnish the preacher with proofs, exhortations, and counsels. Whatever was the theme of his discourse, he always found in the Scriptures all that it behoved him to say ; and his discourses borrowed from that sacred source a grace, an interest, an authority, and, as it were, a divine power, which distinguished them from all other sermons. Now he spoke of Gehazi, unable with the staff of the prophet to restore to life the child of the Shunamite ; and Elisha, who could work this miracle only by stretching himself upon the child ; a type of pastors, who should introduce the vital principle of faith into the souls of children, by being themselves their teachers, and not devolving this duty upon any one else ; by becoming as little children, and adapting their language to the comprehension of these young and as yet unpractised minds. And now of the tender Rizpah, watching by the dead bodies of her children, to keep off the birds of prey by day, and the wild beasts by night ; a representative of the vigilance which

parents ought to exercise, in order to preserve their children from the contagion of bad example and dangerous company. Again, of Raguel, exclaiming, at the sight of the youthful Tobias, "How like is this young man to my cousin! *Quàm similis est juvenis iste consobrino meo!*"* "An exclamation," said he, "which should be uttered by every Christian heart, at the sight of every brother man, even of the unknown and the stranger; in whom we ought to see the family likeness, a resemblance to our Heavenly Father, who has stamped upon them his own image, and adopted them for his children; the features of our divine Saviour, whose living members they are: *Quàm similis est juvenis iste consobrino meo.*" At all times and on all occasions, he loved to adduce the precepts and the example of Jesus Christ as unerring rules of conduct in every circumstance of life. The character of this divine Saviour, so affectionate, so kind, and so tender, had deeply touched his heart, and he never could admire it enough, nor become weary of recurring to it in his instructions. He exhibited him as worthy of the highest admiration, in his childhood, in his youth, in his retired life at Nazareth; and at a later period, in his domestic circle, whether in his intercourse with his apostles generally, with whom he bore in spite of their faults, whom he called his *beloved*, his *dear chil-*

* Tob. vii. 2.

dren,* whom he even tenderly kissed when he met them again after an absence;† or with Saint John in particular, for whom he felt a friendship so tender as to permit him to lean on his bosom.‡ But especially did he invite admiration to his public life; taking little children in his arms and blessing them, preaching the gospel to the poor, and consoling them for their hard lot, by his words, his example, and his alms,§ although he was himself poor; healing all diseases, doing good to all, performing all his miracles in the spirit of kindness and love; weeping with them that wept, at the grave of Lazarus, and rejoicing with them that rejoiced at the marriage in Cana; having compassion on the affliction of the widow of Nain, and restoring to her her son; pitying the sufferings of Peter's mother-in-law, remaining by her bed-side, taking her by the hand, assisting her to arise, blessing her, and restoring her to health; in short, always mild, kind, and affectionate towards all; always humble and modest, never lifting up his voice in dispute; teaching us, by the parables of the Good Shepherd and of the Prodigal Son, the love of God towards us; and, by that of the Good Samaritan, the compassion we

* John xiii. 33.

† The Cardinal infers this from these words of Judas to the Jews: "Whomsoever I shall kiss, that is he: *Quemcumque osculatus fuero, ipse est.*"

‡ John xiii. 23.

§ John xiii. 29.

should feel for our fellow-men, even such as are strangers to us, as the Jew was to the people of Samaria. These, and many similar passages, deeply impressed on the Cardinal's heart by his love of the Saviour, were appropriately introduced to adorn and to sanctify all his instructions ; so that he might truly say, with the Apostle : " We preach not ourselves, but Jesus Christ our Lord : *Non nosmetipsos prædicamus, sed Jesum Christum, Dominum nostrum.*" *

The exquisite sensibility of his nature diffused, over such portions of his discourses as admitted of its display, a charm which greatly heightened the interest of his preaching. And this may be considered as the fourth characteristic of his eloquence. He believed that men were to be influenced through the affections, since, when the heart is once touched, every thing is gained ; the mind no longer attempts to reason, and the will becomes submissive. Thus, in his instructions, religion appeared invested with every engaging and affectionate attribute ; as a mother full of tenderness for all mankind, but especially for all the afflicted ; anxious to alleviate every misfortune, to dry every tear except those of compassion and charity, and to bestow upon man, even here below, the highest happiness of which he is capable ; a mother full of love, wishing to see all her children cordially united as one great family, assisting one an-

other like brethren, the great and the rich upholding the insignificant and the poor; all, in short, forming but one heart and one soul. The Cardinal loved to enforce the benevolent lessons of this holy religion, and delighted especially to repeat his favorite motto: "My beloved, let us love one another; we are all children of the same Father, who is God, all brothers in Jesus Christ, all members of the same body, of which the divine Saviour is the head." But the tenderness of his heart was most apparent, in speaking of the divisions engendered in society by differences of opinion. "Oh, shame! oh, reproach of Christianity!" cried he. "The Pagans once observed, on witnessing the lives of the first Christians, 'See how they love one another!' but, alas! at the present day, on beholding the divisions which rend the very bosom of religion, they would rather be tempted to exclaim, 'See how little they love one another!' Tell me not," he added, "that these men whom you do not love are wicked, and the enemies of religion. My brethren, Religion herself entreats you to love those who hate her. You are little acquainted with that holy Religion, if you believe it possible to honor and serve her at the expense of charity. God so tenderly loves even those who do not love him, that he commands you, on pain of eternal punishment, not only to bear with them, but to love them; to love them as you love yourselves, to love them as he himself has loved us,

and ever to regard them, in spite of their errors, as brethren in Jesus Christ, children of our heavenly and common Father."

It may easily be conceived, that a heart so affectionate gave the Cardinal irresistible power over the feelings of his hearers, when he wished to interest them in the cause of the poor and the sick. Tenderly alive to the misfortunes of others, he depicted them in the most affecting colors; and the eloquence of deep feeling gave still greater effect to his words; an eloquence speaking in every feature, and modulating the accents of his agitated voice, which revealed to all how much he was moved by the distresses of his brethren. "I throw myself at your feet to implore your charity," he sometimes said to his hearers; "'Behold me, and the children whom the Lord hath given me: *ecce ego et pueri quos dedit mihi Dominus.*'" * I am the father of a family, who cannot provide all his children with food, and ask you to give them bread. Will you refuse me? Ah, you may rely upon my gratitude, and that of my numerous family." He then dwelt upon the delightful emotions, the sweet complacency, which a kind heart feels in doing good; *Benefacit animæ suæ vir misericors.* † "We have then a foretaste," said he, "of the bliss of heaven; we shed tears of happiness, delicious tears, pure as the crystal stream which flows

* Isaiah viii. 18.

† Prov. xi. 17.

before the throne of the Lamb.”* And after having taken his hearer captive, rather by the charm of his sensibility than by elegance of style, and persuaded him to give alms, he went on, with a sensibility no less touching, to say how they should be bestowed. He directed him not only to give heartily, since the Lord loveth a cheerful giver; but with delicacy, with a sort of respect and tenderness, which makes the poor feel less keenly the severity of their lot. He said, in accordance with the words of the Holy Spirit, “‘My son, in thy good deeds make no complaint: and when thou givest any thing, add not grief by an evil word.’ As ‘the dew refreshes’ the earth parched by ‘the heat’ of the sun, ‘so also the good word is better than the gift to the soul withered and scathed by misfortune.’ ‘Lo, is not a word better than a gift? but both are with a justified man;’ while ‘a fool will upbraid bitterly’ the objects of his charity, ‘and a gift of one ill taught consumeth the eyes,’ of the poor man on whom it is so bestowed.† To give alms in an unfeeling manner,” he further said, “is to dissolve a pearl in vinegar; it is to deprive charity of one of its essential characteristics, which is kindness; *Caritas benigna est.*”‡ And he cited as models, Boaz, who commanded his reapers purposely to let fall some ears of corn in the furrows, that Ruth might glean abundantly, without

* Apoc. xxii. 1.

† Ecclesiasticus xviii. 15–18.

‡ 1 Cor. xiii. 4.

shame ; and the patriarch Joseph, who said to his brethren, “ *Fear not ; I will feed you and your children,*” and addressed to them words of comfort, gentleness, and kindness, *consolatusque est eos et blandè ac leniter locutus est ;** Joseph of Arimathea, also, with Nicodemus, and the holy women who embalmed with such reverence the body of Jesus Christ, “The alms,” said he, “with which you succour the living members of this divine Saviour, are, in his eyes, like sweet-smelling perfumes with which you embalm his body. Perform, then, an act so holy, in a holy manner, and treat the members of Jesus Christ with suitable respect and delicacy.”

Thus did the Cardinal pour forth in the pulpit the feelings of his tender and affectionate heart. His discourses were, indeed, rich in fine and ingenious thoughts, and pointed and graceful expressions ; but his sensibility was the great secret of his eloquence. This inspired the tender and affecting language which found its way to every heart, diffused an indefinable charm over all his words, and endued them with that soft persuasion, which was perfectly irresistible.

Such was this illustrious Cardinal, who was attacked by a fatal illness in July, 1836. It had long been his practice to pray that God, in his mercy, would

* Gen. I. 21.

send him a sudden death,* wishing to spare those about him the trouble and solicitude which protracted sickness occasions. Heaven seemed to hear his prayer. On the 7th of July, after the arduous labors of which we have spoken at the close of the preceding Book, he experienced a confusion of mind, and a loss of memory, which alarmed all his friends, and made him think that he was near his end. The physicians prescribed remedies; but believing his death certain, and all these prescriptions useless, he thought only of preparing for his final change, added a codicil to his will, confessed on the 13th, and, the next day, at five o'clock in the morning, was struck, as by a thunder-bolt, with apoplexy and paralysis, which instantly deprived him of all consciousness and feeling; such, at least, was the opinion of the physicians. Extreme unction was administered to him without delay; the prayer of the forty hours was ordered to be said in all the churches and chapels of the city; and a sorrowing multitude crowded around the altars, to pray for the life of their beloved pastor. In the mean time, the physicians assembled around the bed of the distinguished patient, vied with each other in paying him every attention, and consulted together on the best course to be pursued. All the resources of their art were employed in vain;

*In reciting the litanies of the Saints, instead of saying, "*A subitanâ et improvisâ morte libera nos, Domine,*" he said only, "*Ab improvisâ morte libera nos, Domine.*"

no amendment took place, and all hope was shut out. Prayer alone remained. An altar was then erected in the chamber of the sick man ; the rochet of Saint Charles,* a precious relic belonging to the cathedral, was placed upon it ; and around it knelt successive bands of priests, arrayed in their surplices, that prayers might be said without intermission. The third day, the malady continually advancing, the chapter came in a body to repeat the prayers for the dying, which were not discontinued from that time until the moment of his death ; the priests of the city and diocese, who had hastened to the spot as soon as they heard of the illness of his Eminence, succeeding each other in this sad duty. While they were thus engaged, the virtuous priest, who, at the benevolent instance of the Cardinal, had been the instrument of so much good, the Abbé Dupuch, remained beside the bed of death, like a child beside that of his father, suggesting from time to time pious thoughts to the sick man, in case he had his senses, as many suspected, although the physicians thought otherwise. Every avenue to the archiepiscopal palace was filled with sorrowing crowds, anxiously inquiring after the health of one so dear to them. The civil authorities, from time to time, came, weep-

* This is the same rochet which he had on at the moment when his life was attempted in his oratory, by the discharge of an arquebuse. The Cardinal de Sourdis, Archbishop of Bordeaux, brought this remarkable relic from Italy, and gave it to his cathedral.

ing, to look upon the dying countenance of the father and friend of all his people. Clergy, laymen, physicians,* all contended for the honor of staying beside the illustrious patient during the day, and watching with him at night; and regarded it as a privilege to pay him this tribute of affection. On the 18th the holy mass was celebrated in his chamber, as also on the 19th; and they were offering the holy sacrifice for the fourth time, when, at the moment of the elevation of the host, as if after having saluted his Redeemer, his soul burst the last bonds of its captivity, and he expired gently and without a struggle, on the day on which the church celebrates the festival of Saint Vincent de Paul, many of whose virtues he inherited.

The news of his death, although not unexpected, occasioned as profound a sorrow as if the event had occurred suddenly. Throughout the archiepiscopal palace all manifested the deepest grief. The confessor of the Cardinal, a venerable priest,† who had come from America to Bordeaux to spend with the Cardinal the last days of an infirm old age, was the only one who shed no tear, although the traces of grief were visible on his countenance. "I would

* We are happy in this place to point out to the grateful attention of the public, among others, Doctor Gintrac, who, with the greatest interest, directed the mode of treatment; and Doctor Mabit, who, on this occasion, as ever, displayed the most devoted kindness, passed many nights with his Eminence, and received his last sigh.

† [Mr. Cooper, of Virginia. — *Tr.*]

weep with you," he said to the others, "but I cannot; for, if I have lost a friend, heaven has gained a saint." From the archiepiscopal palace, the grief soon spread throughout the city and diocese. The multitude flocked to the gates of the palace, to ask the consolation of contemplating once again the features of him they loved, before he was consigned to the tomb; and when the body of the prelate, in his rich Cardinal's robes, had been placed in the illuminated chapel prepared for the purpose, all were allowed to enter. For two days the concourse was incessant; people of all ranks and classes mingled together to look for the last time upon the beloved face of their father and friend. Although severe and protracted suffering had left its traces on his countenance, and it wore the livid and melancholy hue of death, they still thought they could discover in his features that wonted expression of kindness which had won so many hearts. Consternation was painted on every face; and the silent multitude, with bended forms, and eyes fixed on him whom they were never again to behold, seemed loath to depart. A few words only escaped from the grief of the spectators. "Oh! the good pastor, the charitable man!" said some, wiping away the tears which bathed their cheeks. "No, never will the poor forget him," said others sobbing. "We must console him for having left us," said one of the common people, "by loving one another sincerely, as he has so often exhorted us

to do, when he called us *his dearly beloved*." Such was their veneration, that all were solicitous to touch his body with some devotional article, as a cross, a medal, or a rosary; and were so eager to possess something which had belonged to him, that it was necessary to take precautions to prevent the public veneration from carrying away piece-meal the habiliments in which the body was shrouded; and the friends who were able to obtain some small fragments of his garments received and preserved them with religious respect. A wish was then expressed to have the body embalmed; but the family of the illustrious departed objected to this, and merely had it enclosed in a leaden coffin, from a respect to the wishes of his Eminence, who had often, during his life, expressed his disapprobation of the practice of embalming the dead; "We are dust," he said, "and must return to dust." It would even have been his wish, that his body might be committed to the earth without much ceremony and parade; and he had expressly directed, that, if he died in the course of any of his pastoral visitations, he should be interred in the cemetery of the parish where he breathed his last. But it was not thought best to comply with his wishes in this respect.

The body remained exposed in the illuminated chapel seven days, during all which time the faithful came in countless numbers to weep and pray there; masses were celebrated there from morning

till noon, and the prayers for the dead were said from noon till evening, by the clergy of the different parishes; the people of each parish forming a procession, and coming severally at an hour appointed, to pay this last duty to their common pastor. On the 26th of July, the funeral obsequies of the illustrious deceased were celebrated with the greatest magnificence; and that tender veneration, which his virtues and his dignity inspired, honored his remains with every possible mark of respect. The cathedral was richly hung, and in the centre of the nave was erected a superb *catafalco*, or tomb of state, decorated with the arms of his Eminence, and his various insignia and official decorations both as Cardinal and Archbishop. The procession was composed of all the religious corporations and communities of the city; all the military, judicial, and civil authorities; and the great body of the clergy, assembled from every part of the diocese, with the bishops of Périgueux and Rochelle, who had come to pay the last honors to their metropolitan. The funeral train passed through the principal quarters of the city, between troops of the line and the National Guard, who vied with each other in their endeavours to render the ceremony more solemn and imposing. Everywhere, as they passed along, the mournful aspect of the mute and motionless crowd testified their sorrow, their respect, and their love. When the procession came to the street through which, four months be-

fore, Cardinal Cheverus, on making his solemn entry into Bordeaux invested with the Roman purple, was conducted in triumph, amid shouts of joy, every heart was overpowered with unutterable emotion. The contrast between that scene of rejoicing, with its splendid pomp, and the universal lamentation, the mournful bier, was indeed heart-rending; and the remembrance of past felicity added to the poignancy of present grief. The procession returned to the cathedral, and after the usual ceremonies and the prayers for the dead, his venerated remains were deposited in the principal vault of the church. But this was intended only as their temporary resting-place; for, from the first, it was the general wish and intention to erect in the cathedral a splendid monument for their reception. A committee was immediately chosen to superintend its execution; a subscription was opened, to raise funds for the purpose, and generous donations were given. The work is now in progress; and there is every reason to believe that it will be worthy of the diocese of Bordeaux, worthy of the metropolitan city of Aquitania, and worthy, above all, of the virtues and the high dignities of him who is there to repose in the hope of the resurrection.

Extract from the "Genius of Christianity," on the subject of Missions, quoted by Bishop Cheverus in a sermon preached at Boston. See page 136, of this work.

"Nearly all the French missions were established by Colbert and Louvois. . . . Fathers Fontenay, Tachard, Gerbillon, Lecomte, &c., were sent to the Indies by Louis the Fourteenth, and we are indebted to these missionaries for the love which the savages in the forests of America still bear to the name of Frenchmen." — (Book IV. on Missions, Chap. I.)

"Europe, and especially France, which furnished a great proportion of the missionaries, might well be proud to send forth annually men who went to exhibit the wonders of the arts, of laws, of humanity, and of courage, in the four quarters of the globe. Hence the exalted idea which foreigners have formed of our nation and the God whom we adore. The most remote people have sought our alliance; and the ambassador of the savages of the West has met at our court the minister of the nations of the East." — (Ibid. Chap. IX.)

APPENDIX.

PAGE 30. — *The English government, &c.* "M. Cheverus was never under the necessity of receiving any portion of that bounty the British government so promptly afforded to the suffering French clergy, but was at times able to assist some of his brethren." — *Boston Monthly Magazine*,* June, 1825. p. 5.

PAGE 49. — *travelling on foot, &c.* "The younger of these divines [M. Cheverus] has often taken his staff, and commenced his journey by day and night, like the primitive missionaries of the church, not to disturb the faith of others, nor to combat heresy, but to shrive some humble Catholic who was dying among strangers, and whose soul was panting to catch the last consolations of the religion he professed. Often he continued his travels to the wilds of Maine, to instruct and comfort a few Catholics scattered through that country; but the great object of his visit was to enlighten and cherish the sons of the forest in that region, and at each visit he spent two or three months with the Passamaquoddy and Penobscot tribes of Indians." — *Ibid.* pp. 6, 7.

PAGE 50. — *A Protestant journal informs us, &c.* As this anecdote has been called in question, it is thought advisa-

* I have cited this journal wherever it touches on any questionable points in the present work, because I suppose it to be the source from which M. Dubourg has himself drawn. From the frequency with which it is expressly quoted by him, it is evident that it was one of his principal authorities. So far as it may be adduced, therefore, in support of the statements of the French biographer, it must be regarded as affording conclusive evidence that he has, at least, not fabricated his facts.

ble to quote the authority for it in full. "A pious Protestant clergyman considered it his duty to go and talk to these Catholics [MM. Matignon and Cheverus], and see if it were not possible to convince them of the errors of their belief; but after an interval of some length, he returned to his friends, who were waiting to hear of the success of the mission, exclaiming, 'These men are so learned,' &c. The remainder of the quotation is given in the text, and it is unnecessary to repeat it.—*Ibid.* p. 6.

PAGE 54.—*In the last war, &c.* "He was a good citizen of his adopted country. He never lost an opportunity of teaching his flock the blessings flowing from the government under which they lived, and kept alive in their breasts a warm and constant patriotism. In the last war with England, when Boston was threatened with an attack from the enemy, and voluntary contributions of labor became necessary for making arrangements for a proper defence, Bishop Cheverus several times went out to work at the head of his flock, to assist in building ramparts and breastworks for defence. . . . It should be said, in justice to all his people, that, during the war, which was happily of short duration, they were at all times prompt and efficient assistants in every plan for our protection."—*Ibid.* p. 11.

This statement is more full in its details than that which it is adduced to illustrate; but the general tone of the latter is much the stronger. Still, the glowing language of the Boston journal, in reference to the *warm and constant patriotism* and the *prompt and efficient* services of the Catholics, may have been the occasion of betraying M. Dubourg into the use of those superlatives for which he has been censured, especially as his Catholic zeal would naturally predispose him to avail himself of whatever ground might offer for an advantageous comparison with Protestants.

PAGE 56. — *many Protestant ladies, &c.* "Bishop Cheverus numbered among his most intimate friends a large circle of intellectual females of the Protestant faith, and many of them moving in the higher walks of life. In his judgment and friendship they reposed implicit confidence; and not only consulted him themselves, but taught their children, in every painful or delicate exigency of their lives, to call on him for counsel and direction. They knew his bosom would be a safe repository of their secrets and their griefs, and that his wisdom would suggest the most honorable course of duty. In truth it may be said, that he had as many confidential communications out of the confessional as in it." — *Ibid.* p. 11.

PAGE 59. — *and when Mr. Shaw, &c.* "He was friendly to our literary associations; and when Mr. Shaw, a gentleman well known to the lovers of literature, as the indefatigable projector of the Boston Athenæum, was in the early stages of his efforts, Bishop Cheverus assisted in the enterprise, by liberal donations from his extensive library; and at his departure from this country, in dividing his books, this valuable and flourishing institution was not forgotten." — *Ibid.* p. 12.

PAGE 63. — *on foot, &c.* See note on p. 49, *ante*.

PAGE 67. — *To purity of manners, &c.* "He [M. Cheverus] always thought the aborigines of this country had more character than the early historians had been willing to allow them." — *Ibid.* p. 7.

The French missionaries seem generally to have held the American Indians in higher estimation than has been usual with their Protestant brethren, and to have found them much more open to religious instruction and influence.

PAGE 69. — *These kind savages, &c.* "Numerous instances

of their affection for their spiritual guide were frequently mentioned by him." — *Ibid.* p. 7.

PAGE 72. — *The yellow fever, &c.* This fearful disease prevailed in Boston several times during the period of Bishop Cheverus's residence in that city ; first, during the summer of 1798, again in 1802, and once or twice afterwards. Eye-witnesses to the condition of things in the city during the prevalence of the fever in 1798 and 1802 concur, to the full extent, in the statements of M. Dubourg, respecting the general panic among the inhabitants, and bear honorable testimony to the conduct of M. Cheverus and M. Matignon at this trying period. The statement, that they alone of all the clergy braved the horrors of the pestilence, is a mistake ; numbers of the Protestant ministers remained in the city, and, with them, faithfully discharged those duties of religion and humanity, which belonged to their office ; although, it is not denied, some few of the clergy, participating in the common alarm, removed out of town. To this circumstance, doubtless, the statement in the text owes its origin. What the poet said long ago was no new thing in his day, and is far from strange in ours :

—— it Fama per urbes,

Mobilitate viget, viresque acquirit eundo.

Everybody knows that what is true of a part may often become gradually magnified so as at length to include the whole, and in this shape be with the most entire honesty repeated. In correcting the error of M. Dubourg, therefore, there is no occasion for imputing to him any intentional exaggeration.

PAGE 74. — *in all assemblies, the first place was for him, &c.* The language of the entire paragraph is altogether Parisian, and would probably convey to the French reader very nearly the same idea which is expressed by a Boston reviewer of this work : "The exemplary devotion of M. Cheverus to his ministry seldom permitted his mingling in general society ; but

whenever he appeared, he was cordially welcomed, and treated with marked respect." — *Boston Daily Advertiser*, Jan. 30, 1839.

It may be added, that there are many who remember to have frequently seen M. Cheverus officiate on public occasions of the sort mentioned in the text.

PAGE 76. — *hitherto, divine worship had been celebrated only in private houses, converted into chapels.* M. Dubourg seems to have been misinformed on this point. "The first Roman Catholic congregation," says Dr. Snow, "was assembled in Boston in the year 1784, from the French and Irish then resident here, by the Abbé La Poitrie, a chaplain in the French navy." It is not stated where their meetings were held during the first few years after this period; but, "in the year 1788, they obtained possession of the old French church in School street," which was erected about the year 1716, for the use of "a French congregation of Protestant refugees"; by them "transferred to several gentlemen as trustees of a new congregational church," in 1748, in whose possession it remained until the death of their pastor, in 1788, when it passed into the hands of the Catholics, as is stated above, and was by them occupied for religious worship, until the erection of their new church, in 1803. — *Snow's History of Boston*, 2d ed. pp. 200, 201, 202, 232, and 340.

PAGE 80. — *a letter from Bishop Carroll.* The excellence of this letter renders it worthy of a place in the life of Cardinal Cheverus.

"*Baltimore, April 9th, 1803.*

"REV. SIR: — After reading your letter of March 31st, received yesterday, I am not surprised that you are agitated with doubts, trouble, and anxiety. Perhaps I am too much interested in the welfare of the faithful committed to my pastoral care, to decide your doubts, and remove your perplexity.

However, you are entitled to my opinion on a subject in which both of us, and many besides us, are deeply concerned.

"I take it for granted that you were, by the usual and regular law of the church, attached to your native diocese, and subject to its bishop; and, therefore, that you were bound not to abandon it, and enter into the service of any other diocese, without obtaining license for that purpose, as prescribed by the canons; which canons likewise subject those prelates to the censures of the church, who shall employ clergymen abandoning their own diocese without proper authority.

"Such is the *usual and regular law of the church*; but this law supposes, evidently, that the clergyman who becomes subject to it shall have employment assigned to him in his diocese, and that he may be supported in its services and exercise his ministry, at least as long as he does not forfeit the confidence of his Ordinary Diocesan Bishop, by his own misconduct. But if events take place, even much less violent than those produced by the late revolution, so that a clergyman cannot hope for support, protection, or safety; if his bishop can no longer employ him; and the clergyman, in consequence of the necessities pressing on him, be induced to seek for safety, and undertake elsewhere the care of souls; it appears clear to me, that he is no longer bound in *justice* to the service of his former diocese; what claims of *charity* may remain shall be considered afterwards.

"That the general and usual obligation of ecclesiastical institutions was dissolved with respect to the persecuted clergy of France, so that they were at liberty to enter into other engagements, incompatible with their primitive connexion with their native diocese or former parish, appears evident from various considerations. 1st. If persecuted priests, expelled from their benefices, having annexed to them the care of souls, should have been nominated to valuable prebends or professorships in foreign countries, with this express condition, that they should hold their places for a certain term of years;

might they not have accepted such appointments, though it was possible, that, before the expiration of the stipulated term of years, peace would be restored to their country? 2d. In the same manner, when French clergymen, wandering in want through the world, and victims of persecution, accepted offers of employment made to them by Catholic prelates, and obtained the respect, confidence, and veneration of the faithful placed under their care, is it not to be thought, that these have acquired to themselves that right of service, for the rendering of which their former parishioners could not afford sufficient protection? 3d. Clergymen, persecuted at home, crossed dangerous seas, and travelled to a vast distance, to seek the occasions of rendering that service which they were not allowed to render in their own country; but, a change happening in this their country, is it to be thought that the clergymen *are obliged* to measure back the same seas, and abandon those who received them in their distress, and profited by their instructions?

“These are some of the many reasons which persuade me that your original connexion with your native diocese was so far dissolved as to leave you at liberty, by the law of self-preservation, to seek elsewhere that protection which you could not find in your own country. Moreover, the changes made in your own diocese and parish render them no longer the same. The Pope, in his bull for the concordat, expressly suppresses and totally extinguishes all the preëxisting dioceses of France. Their extinction necessarily drew with it the extinction of all claims founded on their existence, and consequently the new diocese and parish are foreign to you, and without any rights extending to your person or services.

“To make an examination of this matter as satisfactory to you as possible, I divested myself as much as I could of every personal consideration, and endeavoured to view it solely in itself; and the result of my reflections has been more satisfactory to my mind than when I first began them. I am fully

persuaded that you are not obliged, by your previous engagements to, or connexion with, your former diocese or parish, to return to them.

“But do not the claims of charity compel you to resume the spiritual care of those whose attachment to you has been so durable, and perhaps, after the sacrifices of the revolution, are much in need of your zealous and charitable services?”

“In determining this, there is not much difficulty. Considering the number of excellent clergymen in France, the resources of that populous country, the numerous ecclesiastical seminaries already, and the many more soon to be established, there is but little danger of the faithful remaining destitute of the bread of Christian doctrine, and the graces annexed to the sacraments. But what resources will remain for those whom you have begun to train here in the principles and duties of true religion, if you quit your present station? None at all. The labor you have bestowed will be lost to them, and the claims of charity are assuredly stronger in their behalf, than in behalf of those who are not, and probably will never be, in the same extreme necessity. With regard to the solicitations of your respectable father and your other near relations, it becomes me not to interfere by offering my advice. You must decide on them; and I ought to say only, that I flatter myself with the hope, that the service of God, the extension of the kingdom of Jesus Christ, the salvation of souls purchased by his death, will speak more forcibly than the voice of flesh and blood. I received with yours a very respectable letter from some of the chiefs of the congregation of Boston, and to-day another from the much respected Dr. Matignon. I will send an answer to both in a few days, and promise myself that you will, at all events, remain till I have the pleasure of seeing you, when the business may be discussed farther, if you should still have any doubts in your mind.

“I am, with the highest esteem, Reverend Sir, your most obedient servant,
+ J., BISHOP OF BALTIMORE.”*

* Boston Monthly Magazine, June, 1825, p. 20.

PAGE 84. — *Two young Irish Catholics although innocent, &c.* The circumstantial evidence in this case was strongly indicative of guilt in the prisoners; but I am informed by some who were in the confidence of Bishop Cheverus during his residence in Boston, that he always seemed to have a persuasion of their innocence.

PAGE 99. — *A poor sailor, &c.* In this connexion, I cannot forbear introducing an anecdote strongly characteristic of the Bishop, which was recently communicated to me by a worthy Catholic of this city. There was a poor woman, residing in Water Street, a member of the Catholic church, who was suffering from some chronic disease which had entirely disabled her for work, on which she depended for support. The Bishop visited her, and, observing her destitute condition, sent her some firewood. It lay several days at her door, when one morning, before dawn, my informant, who lived near by, on rising, heard the sound of a saw, and on passing out to his shop, looked in at the poor woman's gate to see who was at work there at that early hour. It was Bishop Cheverus! Reproached and deeply mortified at discovering his Bishop thus employed, the man stepped forward, and begged him to give the saw into his hands. "No," replied the Bishop, "I have let this wood lie here now several days, hoping that some of you able-bodied young men would offer to saw it; but there was nobody to take pity on the poor woman but the priest; and he,—because it would have been unseemly for him to have gone through the streets in the daytime with his horse and saw on his shoulder, and because, too, he would not have it known that there was not to be found, in all his flock, a single individual to do an act of humanity for a suffering sister, — the Bishop himself has had to get up before dawn, and come and do it with his own hands." Then, turning to his work, he added, in a tone of pleasantry, as if to soften the reproof, "Come, stand back,—I never allow any-

body to step in between me and a job." And, notwithstanding all remonstrances, he persisted in finishing it; and then returned home as he came, with his horse and saw on his shoulder, before people were stirring in the streets.

PAGE 100.—*the ministers of different sects sometimes invited him to preach in their churches.* I do not understand this as said of Boston ministers, particularly. Indeed, I can discover nothing in the context containing the slightest intimation to this effect. That Bishop Cheverus was sometimes invited to preach in Protestant churches out of Boston, there can be no doubt. Besides other instances which have been mentioned to me, I am authorized to state that he preached by invitation in the Protestant Episcopal church in Bristol, R. I., on which occasion, it is remembered, he discoursed on certain of the doctrines of the Catholic church.

PAGE 101.—*Although addressing men of a different faith, &c.* A specimen of Bishop Cheverus's style of argument with Protestants is furnished in an article written by him for the "Boston Monthly Anthology," in reply to a letter of an American traveller in Italy, published in the same work, animadverting on "*the intolerance*," and "*the superstitions and absurdities*," of the Catholic church.

"To the *American Traveller*, on his second Letter, published in the *Anthology*, Vol. IV. page 71.

"*Boston, April 7th, 1807.*"

"SIR :—Your second letter from Rome was mentioned to me a few days ago. I perused it, and think it my duty to trouble you with some reflections upon it. I am a Roman Catholic, and in points of doctrine perfectly agree with my brethren in Italy and elsewhere; but neither they nor I hold such a doctrine concerning indulgences and persecution, as you attribute to us in your letter.

“Indulgences, you say, are permissions, either general or more limited, to commit offences, and are advertised for sale at Milan and in other cities. As a proof, you quote two inscriptions you read in the churches, in the following words :

Indulgenza plenaria tutti i giorni della settimana.

i. e. Plenary indulgences every day in the week.

Indulgentiæ plenariæ et aliæ non plenariæ quotidiane.

i. e. Plenary indulgences, and others not plenary, every day.

In these two inscriptions there is not a word about the sale of indulgences. I look in vain for *venales*, or another word of the same import, added to *indulgentiæ*.

“Where did you read, Sir, from whom did you ever hear, that indulgences are permissions to commit offences? Not, I am sure, in any Catholic writer, not from any member of our church. Had you asked even the ignorant beggars you met with at Loretto and in other places, whether indulgences authorized them to get drunk, steal, &c. &c., they would have looked at you with astonishment, and perhaps then mistaken a *Christian* for an *infidel*.

“But what is an indulgence, you will ask, what do you mean by it? It is merely, Sir, a dispensation from the whole or part of the penance which is or ought to be prescribed, according to the canons of the church, to those who have confessed their sins. The grant of an indulgence is of no avail, except to those who sincerely repent, are firmly resolved to reform, have made an humble confession of their guilt, are reconciled to their enemies, have restored ill-gotten property, &c. &c. This, Sir, is our doctrine, as you will find it in our writers of every tongue and nation. Saint Paul put in penance a man guilty of incest, and granted him an indulgence the year following. Saint Ambrose, at Milan, subjected the emperor Theodosius to public penance, and, six weeks after, on Christmas day, granted him a *plenary indulgence*, and admitted him to communion.

“We ourselves publish indulgences in our church in Boston ;

and if indulgences are *permissions to commit offences*, let our church be pulled down, and every Roman Catholic be banished from this hospitable land. But, I dare say, Sir, you do us the justice to believe, that, instead of encouraging crimes, we do our best to prevent them, and, with the blessing of God, not unsuccessfully. If I am not misinformed, the *American Traveller's* respectable name is inscribed among the benefactors of our church in this town; I acknowledge it with pleasure and gratitude, and feel happy in assuring you that you have not contributed to the establishment of a school of corruption and idolatry.

"Prayers for the dead are mentioned by Tertullianus, Saint Chrysostom, Saint Augustine, and other Fathers of the church, as an apostolic ordinance. The Jews pray for the dead now, and did certainly when the Second Book of Maccabees was written, i. e. 140 years before Jesus Christ. There is no harm in praying, during nine days, that departed souls may be admitted into eternal rest; but to expect they will infallibly be released from purgatory by such prayers is contrary to the doctrine of the church.

"This, however, and other practices, which you tell us are no better than *gross idolatry*, I shall not attempt to vindicate. Not that I agree with you on these points, but because my only object is to prove that Roman Catholics have nothing in their doctrine or religious practices contrary to the welfare of society, and do not deserve to be hated by their fellow-citizens, as they would, in my opinion, richly deserve it, were they licensed to commit crimes, or animated with a spirit of cruelty and persecution. Permit me, however, to relate to you an anecdote, which may possibly reconcile you a little to the honors shown to religious monuments at Rome.

"The celebrated French poet, the Abbé Delille, during his travels in Greece, wrote from Athens to a lady in Paris: *

* * Œuvres de Jacques Delille. Tom. I."

“ ‘In the yard of a private house I perceived a marble fountain; I went in, and discovered, by the fine carved work, it was the remnant of an ancient magnificent tomb. I prostrated myself, kissed the marble over and over again, and, in the enthusiasm of my adoration, I happened to break unawares the pitcher of a boy who had come to fetch water. — I must give you another instance of my superstitious love for antiquity. When, with a heart flushed with hope and joy, I entered Athens, the smallest broken pieces of ancient ruins were sacred things in my eyes. I filled the pockets of my coat and waistcoat with all the little bits of carved marble I could find.’

“ Yourself, Sir, who are a literary gentleman, and an admirer of learned antiquity, must have felt some degree of the same enthusiasm, when walking on the classical ground where Virgil and Horace sung, Cicero harangued, and Livy wrote; when beholding the monuments of ancient Rome. Is it, then, in regard to religious monuments alone that every kind of enthusiasm is to be reprobated?

“ I must, however, inform you that we Catholics are, like yourself, at perfect liberty either to reject or to admit the authenticity of the relics and monuments which you mention. Had you applied to any of the cardinals, or other ecclesiastics in Rome, they would have told you so. From them, also, you might have learned what is an *indulgence*. You would have found in them the politeness of gentlemen, and the amiable charity of real Christians. None of them would have believed or called you an *infidel*, although they would have seen you were prejudiced against the religion they profess and teach with sincerity. They would have assured you, and shown you by their conduct, that persecution is not one of our tenets, neither can it be proved to be so by the two facts you allege, nor indeed by any others.

“ John Huss, Sir, if alive, would not be tolerated in this free and liberal country. The errors he broached were proved by

their effects, as well as by arguments, to be utterly inconsistent with the peace of society and the very existence of civil government. He caused violent seditions, in which he himself took an active part. A dreadful fanatical revolution ensued, which for many years deluged with blood the plains of Bohemia. In the very beginning of it, the mayor of Prague, magistrates, priests were murdered.

"As for the massacre of St. Bartholomew's, I abhor, as cordially as you do yourself, the horrid deed of blood and perfidy.

Excidat illa dies ævo, nec pectore credant
Sæcula.

But I tell you, with a late writer,* 'Let the blame fall, where it is due, on the black vengeance of the unrelenting Charles the Ninth, and on the remorseless ambition of the unprincipled Catherine of Medicis. They attempted to justify themselves by pretending that the Huguenots were on the point of executing a plot to destroy them and to overthrow the government. This very calumny, which the king and queen invented to excuse their barbarity, is a sufficient proof they did not conceive it lawful to commit such crimes to serve their religion, for which, indeed, neither of them felt much zeal. As this savage villany was contrived without the participation of the French clergy, so they were the most forward at the time to oppose its completion, and have ever since been the most warm in reprobating it. It is particularly recorded of Hennuyer, Bishop of Lizieux, that he opposed, to the utmost of his power, the execution of the king's order for the murder of the Protestants in his diocese. He answered the governor of the province, who communicated the bloody order to him: *It is the duty of the good shepherd to lay down his life for his sheep. These are my sheep, though they have gone astray, and I am resolved to run all hazards in protecting them.* The praise

"* Letters to a Prebendary. London, 1800."

of this worthy and humane prelate is to this day in all our churches. Persecution, then, is no part of our doctrine, and I know it has no place in the creed of our Protestant brethren. Yet have not Catholics been persecuted by Protestants?

"Should you have any doubts on the subject, read, I beg of you, Sir, the eloquent speech of the immortal Edmund Burke to the electors of Bristol, in 1780. I can furnish you with authentic historical documents on this subject, and am not afraid to leave the decision to yourself. To your own candor I appeal now, Sir, and wish to have you judge, whether, in the United States, Roman Catholics can, with any propriety or justice, be reproached with being persecutors?

"Your venerable forefathers, Sir, fled, you well know, not from a *Popish*, but from a *Protestant* persecution. They landed here, and were at full liberty to show what was the spirit of their sect. Was it toleration? Many other virtues they possessed, no doubt; but to this they were utter strangers.

"Lord Baltimore, himself a Roman Catholic, as well as his companions, fled from the same persecution. See them establishing themselves in Maryland: they will, no doubt, give strong specimens of *popish* bigotry and persecution. They opened an asylum, afforded protection, and granted the same civil privileges, to Christians of every denomination.

" 'Extraordinary scenes,' says Doctor Morse in his Geography, 'were, at this time, (A. D. 1656,) exhibited on the colonial theatres. In Massachusetts, the Congregationalists intolerant towards the Episcopalians and every other sect; the Episcopal church retaliating upon them in Virginia; and the Roman Catholics of Maryland tolerating and protecting all. Virginia passed severe laws against the Puritans, whose ministers were not suffered to preach. This occasioned numbers to emigrate to Maryland.'

"Here are my evidences. Judge of them yourself, Sir, and give your decision. I am willing to abide by it.

“I know, Sir, that the children here have not inherited the persecuting spirit of their fathers. Our church in this town is a standing monument of their liberal and friendly dispositions; and the one who addresses you is proud of the friendship, and grateful for the polite attentions, of several of them.

“We Roman Catholics cherish a sincere affection for this country and its inhabitants; we abhor the idea of *being licensed* to commit crimes; and, instead of hating our brethren on account of their religious opinions, we wish only to be able to do them every service in our power.

“With respect I remain, Sir, your most obedient, humble servant,

A ROMAN CATHOLIC.”

Boston Monthly Anthology, Vol. IV., April, 1807.

PAGE 103.—*the Protestants kissed the cross, &c.* If it is borne in mind, that some among the Protestants were even converted to the Catholic faith by Bishop Cheverus, there will be nothing incredible in this statement, particularly as the language is wholly indeterminate as to numbers. The same remark will apply to the expressions attributed to Protestants in the two following pages.

PAGE 106.—*a person [minister] one day said to him, &c.* I had deemed this a palpable mistake, and therefore had not thought of investigating it. But, in the course of my inquiries as to other points connected with the present work, I have accidentally learned, from a Protestant of high respectability, who repeatedly heard the statement from the Bishop’s own lips, that the case alluded to is that of an individual, who, some twenty-five years since, after completing a course of theological study, and being admitted to preach, produced considerable sensation in Boston by the renunciation of Christianity. The conversation reported in the text was held, doubtless, subsequently to his public avowal of infidelity.

PAGE 106. — *M. Cheverus several times held public conferences with the Protestant ministers.* These conferences, so far as is known, were, more properly speaking, *private* conferences, being held in private houses, although on the occasions which are recollected there were numbers present.

PAGE 108. — *Many Protestants had the magnanimity to follow and embrace the Catholic religion.* "Under Dr. Matignon and Bishop Cheverus, the congregation increased in numbers and respectability, by accessions not only from the foreign population of the town, but from native citizens." — SNOW'S *History of Boston*, p. 340.

PAGE 109. — *But the conversions, &c. were those of two Protestant ministers, a father and son.* This "father and son" were ministers of the Protestant Episcopal church, by the name of Barber. The father was settled in Claremont, N. H., and is since deceased. The son, the Reverend Virgil H. Barber, is now a professor in the Georgetown (D. C.) College, and at the period of his conversion is believed to have resided somewhere in the State of New York. He received priest's orders from Bishop Cheverus in 1817.

PAGE 131. — *The inhabitants of Boston respected the funeral ceremonies, &c.* "The remains of the Reverend Dr. Matignon were entombed on Monday last, with the solemn and splendid rites of the Roman Catholic church. The procession, which preceded and followed the body of this learned, pious, and truly Christian disciple of our Lord and Saviour, was uncommonly large, and excited a higher degree of public interest than we have witnessed for many years on such occasions. Perhaps few persons have descended to the grave more beloved for their piety, their Christian fortitude, and resignation, or more honored for their zeal and active benevolence." — *Boston Commercial Gazette*, Sept. 24th, 1818.

PAGE 140.—*the case of a grocer, &c.* The name of this liberal-minded man deserves to be recorded,— John McNamara, at the period alluded to a grocer in Broad street, Boston; at present residing in Penobscot County, Maine.

PAGE 141.—*the principal inhabitants of Boston subscribed, &c.* It is believed that no subscription was actually taken up; simply, however, because it was feared that Bishop Cheverus's delicacy might be wounded by such a step. "Had I thought he would have accepted it," said a Boston gentleman to me recently, "I would, in a moment, have given him from my own pocket a hundred dollars."

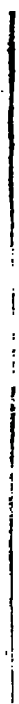
PAGE 145.—*The moment of his departure, &c.* "The parting scene I never shall forget. At a very early hour in the morning, the vestry was filled with Protestants and Catholics, dissolved in tears to think they should never see him again. It required all his firmness to support himself in bidding them farewell. As he left the house for the carriage, lisping infancy and silver-haired age rushed forward 'to pluck his gown, and share the good man's smile'; and the last accents of his blessing were mingled with the moans of grief at his departure."—*Boston Monthly Magazine*, p. 16.

I have here to acknowledge an error into which I have fallen in consequence of relying incautiously on personal impressions. In a note on p. 145, I expressed a belief, that Bishop Cheverus left Boston in a stagecoach, unattended by any escort,— an impression which others seem to have entertained even more strongly than myself. I am since informed, however, by one who accompanied the Bishop, and by others who saw him at various points along the road, as far out as Walpole, gentlemen of the very highest respectability, that this impression is certainly unfounded; that, on the contrary, a large company attended him, although it is believed

his biographer has considerably overstated * the number of vehicles. I am happy to acknowledge myself corrected in this matter; not that I attach any special importance to it, except as it has been made the ground of an accusation against M. Dubourg, and as it may serve for an admonition of the exceeding caution to be used in the correction of supposed errors, and particularly in the imputation of dishonesty, even where error is manifest; much more, where it is possible, after all, that the writer may happen, as in the present case, to be nearer the truth than we who have been swift to impeach him.

* See remarks in Note on PAGE 72.

THE END.









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